ZION'S HERALD

Published by the Boston Wesleyan Association, for the New England Conferences of the Methodist Episcopal Church.

GILBERT HAVEN, Editor.
E. D. WINSLOW, Agent.

BOSTON, AUGUST 11, 1870.

Established January, 1823.
Volume 47.—No. 32.

The first of our regular camp-meetings opens this week, at Yarmouth. For forty days afterward, they will be numerous through all this region. From the Connecticut to the Aroostook, over a dozen will be held. We doubt not they will be very largely attended. Every year greater crowds throng them. This year the heat will draw many to their cooling shades and water-brooks. They will be, we judge, very spiritual. We gladly acknowledge the influence of the Hamilton meeting on the spirituality of ministers and churches. No one who visited it, failed to see and feel this influence. It will affect all our meetings. Its earnest tone, lofty aim, and happy modes of uniting heart with heart in prayer and peace, will be reproduced in power, we doubt not, at many assemblies.

But our brethren who justly seek and urge the higher and the highest life, should avoid making this the sole specialty of the meetings. It may be well to have this the aim of especial meetings. It is well to make it a prominent aim in all the meetings, but not the exclusive aim. Great multitudes of unregenerate folk will be there. They should have their portion of meat in due season. When Christ saw the multitude he had compassion on *them*. So should His disciples at the camp-meetings. One half of every day, and all of Sunday, if the meeting holds over that day, should be devoted exclusively to preaching the Gospel to sinners. The course adopted by many ministers in their congregations, could be profitably pursued on the camp-ground: the morning service should be devoted to the church, the afternoon to the unconverted. This will prevent the chaffing and disagreement as to modes of action that now sometimes obtains.

It might be well, also, to have the topics selected, as well as preachers,—so that the move on the enemy's lines may be steady and even. The meetings have become so important, that deliberation and plans in the spiritual departments seem as needful as in the material.

Above all, let the meetings be filled with the Holy Spirit. Believe in His coming, pray for His coming, and He will suddenly appear in His temples of the woods, to quicken and edify His saints, to convert sinners, to show forth more and more of His grace and glory.

The Watchman and Reflector speaking of the deaths of Drs. McClintock and Nadal, Bishops Thomson and Kingsley, thinks they were due in part to the tremendous demands made on them by their Church, and the general pressure of the times. It describes their labors, and also contrasts their Church of to-day and yesterday, and the possible providential needs of some such alterative as this. These are words all would do well to weigh:—

"Our Methodist brethren have been prospered as no other denomination ever was. Within the life of some of their members they have advanced from a condition of general contempt, and no little persecution, to the first place among us in numbers, and enterprise, and stirring activity, and have increased their resources and instruments of progress in nearly the same proportion. At its late centennial the denomination walked proudly up to the altar of God, and laid thereon a thank-offering of millions such as no other would think of rivaling. It has abandoned its old cry for plain meeting-houses, and now demands as good at least as the best." It is surpassing all in the zeal with which it is founding and funding institutions of learning. It has, in externals, the most magnificent theological school in the land. It has lately invested a million of dollars in a single building for its central business operations. There was something that struck its ear pleasantly in the thought that its bishops, in their episcopal visitation, followed the sun round the globe.

"Now if, in connection with all this, there was no tendency which needed checking, the great Methodist heart must have attained that perfection which its pulpits preach, and Methodist history must be exceptional to all other ecclesiastical history. The misgivings, therefore, which have been expressed may not be wholly without foundation. The Macedonian king prayed the gods to set some adversity over against the good fortune which had piled in upon him in a threefold form within a single day. The Amen, the faithful and true Witness, lest our brethren should perchance say, 'I am rich, and increased in goods, and have need of nothing,' may be anticipating them with the providential announcement, 'As many as I love, I rebuke and chasten' 'May He who walketh in the midst of the seven golden candlesticks' keep us all, Methodists and Baptists, and all that bear His name, keeping us true, and humble, and devoted, and zealous only for His glory and the salvation of man."

The Congregationalist has a correspondent who describes the present mode of China emigration. The Coolie trade is forbidden by our government, but he will come and thus he evades the laws. They should be modified and made to meet the emergency. These are his statements:—

The Coolie will come. His advent to this country is as fixed as fate. All the legislation in China, England, and America, combined, will never prevent it, and the course he is driven to adopt is as follows:—

He goes to the rulers or elders of his own town or precinct, and, having gained the consent of his wife and family, as well as friends, he gives what is equivalent to a mortgage deed of his wife and children. These elders in turn give to the mandarin security for a like sum, the mandarin gives his note to the ticket broker, who furnishes the necessary ticket. The bond, or mortgage, gives to the rulers, in case of forfeiture on the part of the Coolie, full power to seize and sell into slavery the wife and children of the poor victim of misfortune. If the money is not repaid at the time specified the broker calls upon the mandarin, who pays for the ticket, and, charging two or three hundred per cent. for his trouble, demands pay of the rulers. These in turn pay, and charge exorbitant fees. The family being unable to meet the demand, one after another is sold off, (usually beginning with the youngest girl,) till a sum is raised sufficient to cancel the obligation. In this way it frequently happens that a whole family is sacrificed to pay for a single ticket, the real cost of which was $50 or less. In China, as formerly in this country, beautiful young girls bring the highest prices, and are bought up by profligates for the worst purposes, at prices ranging from $50 to $100. If the laws of the United States permitted the contract system, this abominable brokerage could be abolished, and a whole family could be brought to this country for what is actually paid for a single ticket. If the present law of Congress were abrogated, emigration would be increased a hundred and perhaps a thousand fold. So great is the desire of these Chinese to come, that with all these disabilities, more than two thousand left the single port of Hong Kong last year, and as many more were left behind for want of vessels.

A right appeal is this from a California minister in *The Interior*, to eastern clergymen not to travel to or from California on Sunday. There is no need of it. Tickets hold over, and cars pass every day. A better arrangement gives a Sabbath rest on the road, and a chance to do great good in Omaha, Laramie, Salt Lake, Ogden, Stockton. Every Christian should make a rule never to be broken, not to travel this road Sundays. No trains ought to go over it. All do. It is wrong. Be not partakers in the national sins. Read this appeal:—

"If they will not travel at home on this day, why in Wyoming or Utah, or California? If their journeys cannot be arranged to spend their Sabbaths in some city or town on their way, they could never go amiss in doing a little missionary work along the line of the Pacific railroad. If they would stop from Saturday until Monday, about every important station between Sacramento and Omaha would be supplied with preaching. Should there be a resident minister, so much the better. Should there be several ministers in one of these new towns, what encouragement it would be to the feeble missionary, whose hands now hang down and whose faith is sorely tried. The street peddler, or the lecturer on spiritualism, can arrive on Sunday morning, secure a hall or school-house, announce his meeting, and gather a congregation; but the minister of the Gospel manifests no desire but to pass hurriedly along. It may do no harm to their people at home, scarcely one of whom ever hears of the violation of the Tenth Commandment, but it always becomes known on this coast, and it swells the tide of our Sabbath desecration."

THE RIGHT WORD.—A report of the Genesee Conference Sunday-school Committee closes thus. It is just the word; it is the only word for the case. Unless our Sunday-schools are schools of Christian conversion and nurture, they do not accomplish their mission.

"The great and final aim of the Sunday-school, is to lead souls to Christ. In many of our schools, perhaps in most, we are, in this fundamental aim, greatly lacking. We often come together, merely for reciting verses, pleasant stories, pleasant singing, a good time generally. Let us aim at immediate conversion, expect it, pray for it, sing for it, talk for it, teach for it. Wherever practical, hold a second session for the spiritual interests of the Sunday-school. *We must have the Holy Ghost in our Sunday-schools.*"

The first, and possibly the last, great battle of the war, was fought last Saturday, and the Prussians were completely victorious. By turning to our map of two weeks ago, the position can be discerned. The attack was made from Mayence towards Thionville. The forces met near Forbach. The Prussians rolled the French back on Forbach, with great slaughter. Marshal McMahon, the French general, stationed at Strasbourg, was cut off from Napoleon, and the centre of his troops, near Metz. Strasbourg, it was reported, would be stormed on Monday. This seems to settle the war, unless Napoleon should proclaim a republic, and put himself at the head of the democratic sentiment of Europe. If so, Bismark would have to do likewise. If he does not do this, abdication will be likely to be his fate.

It shows how closely the world is coming together, when four columns of telegraphic details of a battle fought on the Rhine, on Saturday, from eleven in the morning, to nine at night, were published in all the city papers of this country on Monday morning. Wars must cease, when the race dwells so closely together.

The Baltimore Sun thinks the Oakington Camp-meeting was of the New England type. The Hamilton was largely of the Maryland type. Extremes met, and enjoyed the meeting. It says:—

"The type of Methodism seen here is not such as we are accustomed to see in Maryland, but is eminently New England. Indeed, Northern preachers, as a general thing, are at its head, and strike its key-note. We would not make the impression that the meetings are cold or lifeless, but that the feeling is more like a 'pent up Utica' than the roaring, bubbling element often seen here. It is pleasant to witness the mingling of so heterogeneous a mass as is here seen; every State in the Union, and nearly every religious denomination is represented, and yet all participate in the services, and for the time being, at least, seem to be one in spirit."

Original and Selected Papers.

YESTERDAY, TO-DAY, AND FOREVER.

I thank God I'm not what I was;
I'm saved by the blood of the Lamb:
And I thank Him, through Christ and His cross,
I'll not always be what I am.

I was an orphan athirst;
I am drinking to-day of His love:
And the promise the future has blest,
I'll be *satisfied* with Him above.

The past is all under the flood,
I am leaning on Jesus to-day:
The future I'll leave to my Lord
Whose hand is the guide of my way.

Forgetting the failures behind
I am treading the pathway of peace,
And I fear not the misty beyond,
For Jesus my confidence is.

No longer I glance toward the past;
I'll not falter in following on,
But inward I'll look to my heart
And then upward to Jesus alone.

NAHANT, *July*, 1870. CALLEEN FISK.

PUBLIC SENTIMENT.

BY REV. J. GILL.

In these days when good men seem to have become infatuated with the idea that laws of all kinds must be made to correspond with public sentiment, it becomes a question of considerable interest what it is that is to be the supreme arbiter of the welfare of communities and nations, and if capable of being influenced, how? A stock expression with a certain class of temperance lecturers from time immemorial has been, "We must educate public opinion." Eloquence "dog cheap" has been expended on the necessity and methods of its accomplishment. But public sentiment, whatever it may be, does not seem to be much better for all the doctoring it has undergone. Perhaps we must conclude, after all, that it is incapable of being improved or "educated." It may be a "natural." What is public sentiment?

It ought to be the aggregate of private conviction, but it is not. It is not what people think or feel. It is neither their private opinion nor sentiment. It is not what the public taken individually will concede is right or expedient. It is what the public can be induced to publicly express and do.

It must be then that the public sanction, and perhaps actually demand, what a majority condemn in their private capacity.

Public sentiment is private conviction modified by various elements, sometimes to such an extent as to become exactly the opposite of it.

Some of the modifying factors are: —

1. Party.

The methods of conducting the government of this country, are in some respects outrageous. A few men get together in a caucus and nominate candidates for important offices. These few men profess to represent some great party, and every member of said party must vote the regular ticket, or be drummed out of camp. The men put in nomination may be infamous in character, and can only misrepresent a large portion of the voters in the party, yet so strict is party discipline that such things pass off as a matter of course, public sentiment in this case is what some designing man or a few demagogues say shall be public sentiment. Shame on the men who allow themselves to be thus managed for the private benefit of unscrupulous politicians.

2. Ambition modifies private conviction.

If a man can be Governor, Congressman, Legislator or Selectman by keeping still and letting bad men run the political machine, he will keep still when conscience bids him cry out. Woe be to the people and to the cause of morals, when good men have axes to grind. If you attempt to expostulate with such men and endeavor to strengthen them in the path and cause of right, they will graciously dismiss you with the remark that you do not understand the case.

3. Avarice is another modifying element.

There is money to the lobbyist, rumseller, sportsman and rake in keeping down public opinion. It must therefore be done at all hazards. They pay well for votes, money is poured out freely, but they know it to be the best of all investments. It will come back with usury by and by.

And so all these classes of men are constantly at work upon such as they can influence by this or that means, to stifle the public conscience and keep public morality at that low ebb which is suitable to their devilish purposes. And since bad men are bolder, and thoroughly unscrupulous as to measures, they are able to browbeat and overawe those who would be glad to see the public delivered from the bondage of evil.

How then may public sentiment be influenced. The answer is plainer than its accomplishment is easy. It is this, "Induce every man to obey his convictions."

Ah! if this could only be done, preachers and philanthropists would be in ecstasies. But we who believe in the millennium, expect it. God hasten the day. To those desiring its coming there is open this one avenue, namely, "Do your duty." We must do right, let the consequences be what they may to us as individuals. By this means, and this alone, can public sentiment be moulded.

If every honest man is to drop down to public opinion, he will find himself pretty low, before he is done falling. The idea that we must never go above public opinion, is absurd and wicked. Let one man in such a position as the Governor of the Commonwealth occupies, do right on a vital public issue, and the farther his views are in advance of public opinion, which as we have shown is wrong, the more will he electrify the better class of community. Just as a magnet attracts all the particles within reach capable of attraction, so will this good man attract all in whom there is a spark of true goodness. If, on the other hand, he pander to the tastes of those who are able to manipulate the rabble, he must repel all who are genuinely good.

Until there are great good men who will do right at every hazard, public sentiment will remain at a low ebb, and much needed reforms be long delayed.

Where are the leading men that dare stand out like David, and defy the Goliaths of wrong?

HALF HOUR WITH PHILIP PHILLIPS.

What lover of sacred song but has heard or heard of this sweet singer of our Israel? And what Methodist visiting New York will not next to the great Book Concern visit his head-quarters at Thirty-seven Union Square, on Broadway. This your correspondent has recently done, and as good luck would have it found Bro. P. *at home*.

After a cordial greeting, and an introduction to his new partner, the well-known and popular musical composer, — S. J. Vail esq., now associated with Bro. P. in his business, we wait a little for him to finish a few items of business relating to engagements for his "Evenings of Sacred Song." Meanwhile we look about to take in the "appearance of things." These are such as to make one feel pleasant and perfectly at home. The rooms are sufficiently spacious and inviting, and supplied with a good assortment of pianos and organs, the former bearing the name of the sweet singer himself, and the latter the name of Smith, of the "*Hub*," if you know where that is. Did you ever hear of Smith? They also front Union Square, one of the beautiful parks of Gotham.

Now comes the mail-carrier with letters from near and from far — invitations to come and sing, one from beyond St. Louis, all earnestly pleading for his coming, and praying for his safety in travelling to reach them. Of course it is impossible for him to accept all the invitations. They are so numerous that he has to decline many, and so many that it is necessary to have his answers to them lithographed in blank. But he has a little time to chat with friends that call, and to give a snatch of song from the many choice bits gathered in his several works. These are many and valuable, and the millions that are now in use, indicate their popularity. He has recently combined the Singing Pilgrim, Musical Leaves, and Standard Singer into one volume, with additional gems, and entitled it "Standard Gems." It is a beautiful book for family, social and sacred song, and retails at one dollar and twenty-five cents. He has also revised his "Hallowed Songs," and issued a pocket edition, making it a very desirable manual of music for prayer and revival meetings. We have to mention also the "Day School Singer," a choice collection of songs for the children and youth of our schools. Another is now completed — a book of temperance songs — choice, appropriate, and thrilling. And still another is to be forthcoming by early summer, so that the growing demand for new music is earnestly cared for, and Bro. Phillips is endeavoring to mould and supply it. Success to him in this blessed work. His great effort is given to the work of urging and educating all the people to sing in the worship of God. May the day be hastened when *all* the people shall praise the Lord in songs of praise!

ROSE.

ABOUT VERMONT, ETC.

BY AUGUSTA MOORE.

FREEZELESS RIVERS.

Vermont, cold as it is, has rivers that never freeze. I visited one lately, and bought some of the best yarn that ever I saw, three threads, twisted hard. It looks as though it might last a life time. The river on which the mill stood, flows on, turning the fifteen times fifteen spindles of that mill summer and winter. Why does it not freeze? Other streams and the lake are frozen solid, and we rode on the ice. We passed a spring that flows down from the mountains, and flows more freely in dry weather than at any other time. In a drought it overflows the whole width of the road. There are many springs here that never freeze, and some of these are so cold in the summer, they almost make ones teeth ache.

SHE GETS UP THE SLATE PENCILS.

Probably there are some of your readers who do not know that Vermont supplies nearly all the slate pencils that are used in the country. About thirty years ago, a young man found some soft stone from which he began whittling out slate pencils with his jack-knife. He found ready sale for all he could make, and at last he was able to buy, for $100, the quarry, which is a few miles from Castleton, Vt. He then enlarged his business. It has now grown to one involving a quarter of a million of dollars. I have heard more about the Yankee boy who began the business, but cannot remember what it was. He either got cheated out of his rights, or he didn't — probably the former.

SHE IS THE MOTHER OF THE MORMONS.

A great deal is now said of the Mormons. Vermont is afraid she originated them. Cowdey, who claimed to be one of the witnesses of Joe Smith's revelations, and to have written the Mormon Bible deciphered by Smith from the golden plates, was a resident of Wales, Vt., and Winchell, another Vermont rascal, and Cowdey, both moved to Palmyra, N. Y., and were engaged with Joe Smith's father, digging money. The elder Smith, Joe's father, is said to have resided in Vermont at the time of a famous religious delusion set on foot there, and the Smith family, Cowdey, and Winchell went off together to Ohio with a scheme of religion — as they called it — like the one that had been known here as the "Wood's system." The "Wood's" religion, and their ways of deceiving people by pretended revelations and otherwise, were brought along down by the Smiths, the Cowdeys, and the counterfeiter,* Winchell, who changed his name as often as it suited him.

How strange it is that so many people rather think evil of Mrs. Stowe and Lady Byron, than to admit that Lord Byron was guilty of one more crime. To be sure it involves a woman, but which is worst, to think that vile enchanter could bewitch even her, or to suppose that such a saint as his wife would lie about him, and Mrs. Stowe help her?

There is just one thing certain; and people may as well rest on it; if the story was not true, Mr. Frothingham would have said so quicker than one jumps when burnt.

*Hon. Barnes Fisher's Hist. of Middletown, Vt.

OUR LORD'S BIBLE.

BY MRS. H. B. STOWE.

It is too much the fashion of this day to speak slightingly of the Old Testament. Apart from its grandeur, its purity, its tenderness and majesty, the Old Testament has a peculiar interest to the Christian from the fact that it was the Bible of the Lord Jesus Christ.

As a man, Jesus had a human life to live, a human experience to undergo. For thirty silent years he was known among men only as a carpenter in Nazareth, and the Old Testament was his daily companion. When he emerges into public life, we find him thoroughly versed in the Scriptures. Allusions to it are constant, through all his discourses; he constantly refers to it as a book that reflects his own image. "Search the Scriptures," he says, "for these are they that testify of me."

The Psalms of David were to Jesus what they are to us, and more. In certain of them he saw himself and his future life, his trials, conflicts, sufferings, resurrection and final triumph, foreshadowed. He quoted them to confound his enemies. When they sought to puzzle him with perplexing questions he met them with others equally difficult, drawn from the Scriptures.

"The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool. If David then in Spirit call him Lord how is he his son?"

The dying words of Jesus, the words of his extremest agony, were a quotation from the Psalms; "My God, my God, why hast thou forsaken me?"

When we read the Psalms we go along a track that we know Jesus and his mother must often have trod together.

The great resemblance in style between the Song of Mary and the Psalms of David, is one of the few indications given in Holy Writ of the veiled and holy mystery of his mother's life. She was a poetess, a prophetess, one whose mind was capable of the highest ecstacy of inspiration. Let us read the Psalms again with the thought in our mind that they were the comforters, the counselors of Jesus and Mary. What was so much to them cannot be indifferent to us.

Our Saviour quotes often also from the Prophets. On his first public appearance in his native village he goes into the Synagogue and reads from Isaiah. When they question and disbelieved, he goes on to answer them by allusions to the story of Naaman, the Syrian, and the widow of Sarepta.

When the Saduccees raise the question of a future life, he answers by quoting from the Pentateuch, that God calls himself the God of Abraham, Isaac and Jacob, and God is not the God of the dead but the God of the living, for all are alive to Him. He quotes the history of Jonah as a symbol of his own death and resurrection, and at the moment of his last trial before the High Priest, when adjured to say whether he be the Christ or not, he replies in words that recall the sublime predictions of the coming of the Messiah to judgment in the Prophet Daniel. One who should read the New Testament through with a view to see how much the Old Testament was to our Saviour, would find how constant are the allusions to it in all that he says.

And, after his resurrection, when he appears to his disciples, he opens to them the Scriptures. That talk on the way to Emmaus was an explanation of the old Hebrew Scriptures. We must regret it as among the lost jewels of the Church. We have it only through the heart of those who heard it, but it is something, that at the very last we hear of Jesus on earth, we find him directing the study of his disciples back to the Hebrew Scriptures.

Nor did the disciples in the glow of the unfolding Christian dispensation cease to reverence and value the Old

Testament Scriptures. They did not speak of them as a worn-out thing that had had its day, but they allude to them with the affectionate veneration due to Divine oracles.

"The prophecy came not of old times by the will of man, but holy men of old spake as they were moved by the Holy Ghost."

St. Paul congratulates Timothy that "from a child thou hast known the Holy Scriptures, which was able to make thee wise unto salvation," and adds, "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, lacking nothing, thoroughly furnished unto all good works."

Even while the New Testament was being formed its writers gave this complete testimony to the Old as being able to make wise unto salvation and to complete a man's spiritual education.

This book then, so dear to Christ and his Apostles is something that should be dear to Christians. Its study will enrich the soul. It is wonderful, mysterious, unique — there is no sacred book like it in the world; and in reading it we come nearer to Him who sprang out of it as an immortal lily grows out of the bosom of a rocky mountain.

The Christian Union.

JESUS A COMPANION.

BY REV. THEO. L. CUYLER.

I see two men — whose heads are well frosted — walking together under yonder elms. In heart they have been *Siamese twins* for thirty years. Neither has scarcely a thought which he keeps from the other. Their love on earth they expect to perpetuate in heaven. They have locked arms — and hearts.

Now yonder intimate fellowship represents to me the intimacy which exists between Jesus and the disciples for whom He bled. Such a companion should Jesus be to me every day, and every hour of the day. A believer should make his Saviour a perpetual companion, everywhere, and at every moment. Christ offers to walk with us. He says, "Lo! I am with you *always*." What companionship so sweet as His? What so bracing, so instructive, so purifying? Who else can so "make our hearts burn within us" by the way?

Christ's presence with believers is one of the best dissuasives from sin; one of the best protectors under temptation—one of the best stimulators to duty. Jesus is "made unto us sanctification." His spirit is a spirit of holiness. And when we live in daily communion with Him, we cannot but grow holier ourselves. Yonder friends catch each other's ways insensibly. So may we hourly grow *like Jesus*.

The sense of Christ's immediate presence is a constant check upon our appetites and sinful desires — as well as a constant spur to our spiritual indolence. Does the tinder of our tempers catch fire? Are we provoked to a cutting word or an irritating retort? One look from the gentle, forgiving Jesus should be enough to seal the lip and to smooth the ruffled brow. Are we ever tempted to overreach our neighbor in business? Selfishness whispers "Other people do so; it is all fair; it is the *custom* in our trade." But *what will Jesus say?* How will our account-books look to Him when He *audits* them? A Christian who does not keep Jesus with him in the counting-room will hardly dare to meet Him at the communion table.

And so on through all the circle of daily life with its varying occupations, and its ever-rising temptations. If my loving Master is always at my side, how can I consent to play the coward, or the cheat, or the trifler, or the trickster? How can I wound Him in the house of His friends? A low, sweet voice seems to be often saying to me "Don't do that! For *My* sake, don't do it!"

Nowhere is the presence of Jesus more real, or more comforting than in a sick chamber, or in the room that has grown suddenly dark under the wing of death. "Christ comes to me in the watches of the night," said a ripe old saint who had lain for months on a bed of torturing pain. "He draws aside the curtains and says to me, *It is I; be of good cheer; be not afraid.* Then there is a great calm. Here I lie, pained without pain; without any strength, and yet strong."

The man who locks arms with Jesus will never be deserted. When the last hour draweth nigh, and when the last farewells have been spoken to the sobbing wife, or child, this never-failing Friend will sweetly whisper — "Fear not! I am with thee. Where I am, ye shall be also. Having loved my own, I will love thee to the end." — *The Evangelist.*

"MY SINS! MY SINS!!"

At a meeting for anxious souls, a woman appeared in such evident distress and anxiety, that a servant of Christ said to her, "What is the matter with you, that you are in such a state as this?"

"My sins, my sins," she groaned.

"How long have you been like this?" he inquired.

"Twelve months," she said, wringing her hands, and again groaned out, "My sins, my sins."

"Twelve months!" he exclaimed in amazement; "what *have* you been about that you have not found peace?"

"I have been doing everything I can," she replied.

"Then what *have* you been doing?" he inquired.

"I have been praying, and weeping, and reading the Scriptures, and trying to repent, and attending meetings; and what more can I do?" she asked most piteously.

"Leave off all your doings, and look *there*," he replied; pointing upwards.

"Where?" she asked anxiously.

"There, on the cross! At JESUS, the bleeding, suffering, dying Lamb of God; dying for *your* sins. You have been looking into your own bad, wretched heart, and trying to get salvation *out* of *it;* and you can't get it out, for it is *not* there. God sends salvation *down* to you from heaven through His Son Jesus Christ. God *gives* it to you, but you must *take* it, and take it from Christ. It is of no use for you to pump, pump, pump at your own wretched heart, you can *never* pump salvation out of *it;* it flows *down* to you through the blessed Lamb of God. You must look unto HIM, and receive salvation from Him, for He *alone* can give it you."

"Is that it?" she said with much feeling.

"Yes it is," he replied; "God says it, and you must believe it."

"Is — that — it?" slowly came from her lips again, while joy and gladness spread over her face; and clasping her hands with delight, she exclaimed, "I see it! I see it! Thank God I am saved;" and turning round to some one near her, who was also inquiring the way to heaven, she said to her, "It is so easy, you have only to believe."

For twelve months this poor woman had been struggling to save *herself*, but all in vain. She could *not* do it, it was far too hard for her. Now, however, she looked to Jesus, she believed in Him, and in a moment her heavy burden of sin rolled from off her back, and she found rest and peace. His precious blood had put her sin away and she was saved.

One word to *you*, my friend. If you desire salvation you must give up all your own righteousness, and look to JESUS ONLY, and He will save you. — *Times of Refreshing.*

THE LOVELY RIVERS AND LAKES OF MAINE.

BY GEORGE B. WALLIS.

O, the lovely rivers and lakes of Maine!
I am charmed with their names as my song will explain.
Aboriginal muses inspire my strain,
While I sing the bright rivers and lakes of Maine —
From Cupsuptac to Cheputmaticook,
From Sagadahook to Pohenegamook —
'gamook, 'gamook,
Pohenegamook,
From Sagadahook to Pohenegamook.

For light serenading, the "Blue Moselle,"
"Bonnie Doon" and "Sweet Avon" may do very well:
But the rivers of Maine, in their wild solitudes,
Bring a thunderous sound from the depth of the woods:
The Arcostook and Chimmenticook,
The Chimpassaoc and Chinquassabamtook —
'bamtook, 'bamtook,
Chinquassabamtook,
Chimpassaoc and Chinquassabamtook.

Behold! how they sparkle and flash in the sun!
The Mattawamkeag and the Mussungun;
The kingly Penobscot, the wild Woolastook;
Kennebec, Kennebago, and Sebasticook;
The pretty Presumpscut and gay Tulanbic;
The Ess'quilsagook and little Schoodic —
Schoodic, Schoodic,
The little Schoodic,
The Ess'quilsagook and little Schoodic.

Yes, yes, I prefer the bright rivers of Maine
To the Rhine or the Rhone, or the Saone or the Seine.
These may do for the cockney; but give me some nook
On the Ammonnoosuc or the Wytopadlook,
On the Umsaskis or the Ripogenis,
The Ripogenis or the Piscataquis —
'squis, 'squis,
The Piscataquis,
The Ripogenis or the Piscataquis.

"Away down South," the Cherokee
Has named his river the Tennessee,
The Chattahoochee and the Ocmulgee,
The Congaree and the Ohoopee;
But what are they, or the Frenchy Detroit,
To the Passadumkeag or the Wassatoquoit —
'toquoit, 'toquoit,
The Wassatoquoit,
To the Passadumkeag or the Wassatoquoit?

Then turn to the beautiful lakes of Maine
(To the Sage of Auburn be given the strain,
The statesman whose genius and bright fancy makes
The earth's highest glories to shine in its lakes):
What lakes out of Maine can we place in the book
With the Matagomon and the Pangokomook —
'omook, 'omook,
The Pangokomook?
With the Matagomon and the Pangokomook.

Lake Leman, or Como, what care I for them,
When Maine has the Moosehead and Pongokwahem,
And, sweet as the dews in the violet's kiss,
Wallagosquegamook and Telesimis;
And when I can share in the fisherman's bunk,
On the Moosetuckmaguntic or Mol'tunkamunk —
'amunk, 'amunk,
Or Mol'tunkamunk,
On the Moosetuckmaguntic or Mol'tunkamunk?

And Maine has the Eagle lakes, Cheappawgan,
And the little Sepic and the little Scapan,
The spreading Sebago, the Cangomgomoc,
The Millikonet and Motesinioc,
Caribou and the fair Apmonjenegamook,
Oquassac and rare Wetokenebacook —
'acook, 'acook,
Wetokenebacook,
Oquassac and rare Wetokenbacook.

And there are the Pokeshine and Pat'quongomis;
And there is the pretty Coscomogonosis,
Romantic Umbagog and Pemadumook,
The Pemadumook and the old Chesuncook,
Sepois and Moosetuck; and take care not to miss
The Umbazookskus or the Sysladobsis —
'dobsis, 'dobsis,
The Sysladobsis.
The Umbazookskus or the Sysladobsis.

O! give me the rivers and lakes of Maine,
In her mountains or forests or fields of grain,
In the depth of the shade or the blaze of the sun,
The lakes of Schoodic and the Basconegun,
And the dear Waubasoos and the clear Aquessue,
The Cosbosecontic and Millenkikuk —
'kikuk, 'kikuk,
The Millenkikuk,
The Cosbosecontic and Millenkikuk.

GREAT EXPECTATIONS FROM GOD. — "The less we expect from the world the better for us; the smaller will be our disappointment. He that leans on his own strength leans on a broken reed. God never deceives us, and never disappoints us, although sometimes our most cherished project fails us. When we obey God we always find our reward, either sooner or later — just as surely as light comes with the sunrise. When we trust in God He never deceives us. When we pray to Him aright — that is, with faith, with perseverance, with submissiveness, and with a single eye to God's will — He answers us. He *always* returns the best answer possible. He makes no mistakes in His dealings with suppliants. He is a sovereign, not a despot. If it pleases Him to keep us waiting, for the trial of our faith, then we must wait. But delays are not denials. God fulfills no foolish, greedy, presumptuous requests. But He does keep His promises. (He never promised to let you or me hold the reins.) He always answers a right prayer, and in the way and at the time, which His all-wise love determines. And with unexpected deliverance and blessings He often surprises us. In Christ dwelleth all the fullness of the Godhead. In my Lord and Saviour Jesus Christ is a fullness of grace and strength and peace and consolation that no man has ever been able to explore, and all the needy sinners in the universe could never be able to exhaust. God must take it ill in us that we ask for so little, and with such a puny faith. He must wonder that we expect so little from Him. Paul looked for and confidently expected the magnificent inheritance of a "crown of righteousness laid up for him." So may all the followers of Jesus. I expect, that if I endure to the end that I shall be saved. I expect, andeconfidently too, that through faith I shall be kept by the power of God unto salvation. I expect that when I walk through the valley of the shadow of death He will be with me. Heaven is to me an expectation. Behind the night called Death, lies the day-dawn of Heaven's exceeding weight of glory! I expect that if I hold fast to Christ I shall see it. "My soul wait thou only upon God! My expectation is from *Him!*" — THEODORE L. CUYLER, in *The Independent.*

WESLEY AND THE "REAL PRESENCE." — The *Church Calendar* quotes a fragment of John Wesley's writings, and several fragments of Charles Wesley's hymns, to prove that John was "a believer in the Real Presence of Christ in the Sacrament of the Lord's Supper," and that modern Methodists utterly misunderstand and misinterpret him.

The fact is, the *Calendar*, and its journalistic echoes, would like to include our twelve hundred thousand American Methodists in their statistical calendar; and they think this style of argumentation may serve to break down all walls of separation, by showing that the differences of opinion are not sufficient to keep us apart. The *Calendar* quotes a fragment of hymn number 276:

"We need not now go up to Heaven
To bring the long-sought Saviour down;
Thou art to all already given,
Thou dost e'en now thy banquet crown;
To every faithful soul appear,
And show thy *real presence here.*"

Methodists must be going somewhere to the bad; for not only are they in the above style convicted of believing in the sacramental Real Presence, but they believe Christ to be present in ordinary Sabbath worship, for our introductory hymn invokes him thus:

"*Present we know thou art;*
But, oh, thyself reveal." (35)

If fragments of our hymns prove anything, all sects and parties may make claims upon our fellowship. For instance, Calvinists may claim us. For our hymns have it:

"His great decrees and Sov'reign will." (No. 77)

"Or frustrate my determined deed." (90)

"Stand the omnipotent decree." (118)

And the Quaker may cite:

"Assembled here with one accord,
Calmly we wait," etc. (131)

Even the Rationalist may sing our own words to us:

"And square our useful lives below
By reason." (213)

Or the Protestant Episcopal:

"So shall the bright *succession* run." (203)

And

"Make good our apostolic boast." (255)

Especially "the boast." The Swedenborgian need not despair; for do not we actually sing:—

. . . "the New Jerusalem." . . . (230)

And even the Baptist is in prospect of proselytes, for Wesleyan thousands gladly tune their voices to the word

"Plunged" . . (131)

— *The Northwestern Christian Advocate.*

THE TOMB OF LORD BYRON. — Some six miles from Nottingham, on the Mansfield line of railway, lies the miserable collection of cottages and shops dignified by the name of Hucknall Torkard. Approaching it from Nottingham, you pass one or two other small places as grimy and unpoetical-looking as itself; then comes a wide sandy tract of unreclaimed land, covered here and there with stunted bushes and blackened furze, which is all that remains of what was once Sherwood Forest, and still bears that name; and at length the train stops where the dark woods around Newstead are just visible in the distance. The village is not more than a stone's throw from the station, and consists mainly of one long, dirty, irregular lane, at the top of which is the church. The edifice is a small weather-worn building, supposed to date from the eleventh century, and stands in a church-yard that reminds you of nothing but Arabia Petraea without the sun. In a vault beneath the chancel, Lord Byron, his ancestors, and his daughter, Lady Lovelace, are buried. Buried indeed! Shut out, not only from the living world, but its very remembrance. More lonely, more forsaken by his fellow-men in his death, than in the darkest moment of his self-imbittered life.

For the Children.

OUR BABY.

BY MRS. FRANCES DANA GAGE.

Did you ever see our baby?
Little Tot;
With her eyes so sparkling bright,
And her skin so lily white,
Lips and cheeks of rosy light —
Tell you what;
She is just the sweetest baby
In the lot.

Ah! she is our only darling;
And to me,
All her little ways are witty;
When she sings her little ditty,
Every word is just as pretty
As can be —
Not another in the city
Sweet as she.

You don't think so — you ne'er saw her!
Wish you could
See her with her playthings clattering,
Hear her little tongue a chattering,
Little dancing feet come pattering —
Think you would
Love her just as well as I do,
If you should.

Every grandma's only darling,
I suppose,
Is as sweet and bright a blossom,
Is a treasure to her bosom,
As cheering and endearing
As my rose.
Heavenly Father, spare them to us
Till life's close.

THE GOSPEL TRAIN.

AN ALLEGORY.

There was once a great and noble King, who lived far away from the land of men, in a very grand and splendid palace, containing everything rare and costly and beautiful.

There were lovely gardens too, where the choicest flowers bloomed; and a river running through them, in whose clear depths gold and silver fishes sported all the long day, among the pretty white pebbles. Great shady trees and beautiful fountains, terraced walks and bright-winged birds, everything was there which could please the eye, or rejoice the heart.

In this lovely place, no sound of discord was ever heard; for the servants of the good King were sinless beings, and delighted in doing his will, while he ruled wisely and lovingly over the men of his kingdom. He loved all his subjects, but strangely enough, very few of them loved him in return. Some of them did not believe there was any such King, though they had all received many presents from him, and had heard about him ever since they were born. They did not even try to keep his wise laws, but broke many of them every day; and even little children did many things which grieved him sorely. He longed to have his people love him, and come to his beautiful home; and his heart bled to bear of the strife and wrong and bitterness and sin going on among them.

Now it was impossible for any one of them who had ever done one wrong act, to enter the beautiful gardens, since all such were under penalty of death; so that long before, the King's only and well-beloved son, the light and joy of his palace, had willingly laid down his life in their stead, that all who would, might enter in.

He had provided a transport-train; and had sent messengers to all the people, saying "Whosoever will may come, without money and without price, even though their sins are like scarlet, since my son has died for them; and though they are ragged and dirty and poor, there are garments provided for all who will enter. Only try, on the short journey to obey my wise commands, to be kind and patient and gentle, and to please me in everything, safely shall you come to my beautiful home, and a joyful welcome shall await you each."

And the train went back and forth, through every village and city of the land, while the messengers urged everybody to come. Some laughed at the message; others said they were too busy to go, or were happy enough where they were; while some of the little children thought they would wait until they became wrinkled and old, before they started on the journey; although when that time came, the train might be far out of sight.

Some poor men tried to *buy* a passage, holding up pennies to the messengers of the rich King. Others tried to mend up their ragged garments before entering, though there were rich robes awaiting all. Others thought they might earn their passage by doing errands for the King. Some sat proudly by the wayside, saying, "If he means me to go, he will come himself and force me in." One old man thought himself too old to be included in the invitation.

But some of the people joyfully entered the moment they heard the message; believing it fully and accepting it gladly; leaving all and starting, just as they were, since the King's son's death had given them a right to do so, eagerly urging their friends to come in also; entreating them, until some were persuaded, while others turned sadly away.

But the long train was slowly filled with the old, and the middle-aged, and the little children. And in every place, as the cars moved on, hands might be seen, thrust out from every window, beckoning, beckoning, to the poor weary ones left behind because they would not enter. It moved along slowly, that no one who would, might be left out. Slowly it neared the beautiful palace, and safely it landed every one, whose faces had grown strangely bright and radiant, in learning to please the good King. His noble and majestic countenance they now for the first time beheld, smiling down upon them, and giving them joyful entrance. Each one was crowned with a golden crown, and clothed with pure white garments, as they entered into the sweet strains from many golden harps. Such shouting and rejoicing! All tears were forever wiped away.

MARIE BELL.

ENIGMA No. 20.

I am composed of 61 letters.
My 37, 44, 13, 26, 61, 28 is to deny.
My 8, 3, 1, 15 was a
My 17, 18, 9, 5-6, 7, 59.
My "14, 15, 23-16, 24, 22, 21, 51 is the LORD'S."
My 34, 10, 2, 46 is a man's name.
My 13, 12, 26, 40 is a number.
My 41, 25, 36, 58, 7, 51 was a prophet.
My 14, 15, 33 is an article.
My 61, 19, 26, 11, 34, 33, 49 is a surname.
My 43, 35, 53, 27, 52, 58, 23 is a woman's name.
My 41, 42, 20, 58, 45, 33 is to compose.
My 31, 32, 16-61, 10, 42 is a
My 37, 54, 26, 59, 55 body.
My 47, 29, 37 is a conjunction.
My 40, 10, 38, 57 is a book in the Old Testament.
My 39, 1, 56 is a kind of bird.
My whole is found in St. Matthew's Gospel.

SEABROOK, N. H. M. A. COLLINS.

ANSWER TO ENIGMA No. 19.

Favor is deceitful, and beauty is vain.

BIBLE QUESTION.

How many verses are there in the Bible? M.

FROM HERE AND THERE.

A bishop, who was fond of shooting, in one of his excursions met with a friend's gamekeeper, whom he sharply reproved for inattention to his religious duties, exhorting him strenuously to "go to church, and read his Bible." The keeper, in an angry mood, responded: "Why, I do read my Bible, sir; but I don't find in it any mention of the apostles going a-shooting." "No, my good man, you are right," said the bishop, "the shooting was very bad in Palestine, so they went fishing instead."

The *Providence Journal* says: Of old Dr. Gay, of Hingham, a very good story is told. Riding into Boston one day over the Neck, where the public gallows stood, a young clergyman, who was in the vehicle with him, said: "Dr. Gay, if the gallows had its due, where would you be?" "Riding into Boston alone," was the reply. The *Boston Transcript* adds: The locality of this anecdote reminds us of another in which "correspondents" may find a hint. Further down on the South Shore were two clergymen — one remarkable for his dry humor; and the other for his prolixity. The former, meeting the latter, asked him to preach for him at his "Preparatory Lecture." The latter replied that he could not, as he was busy writing a sermon on the "Golden Calf." "That's just the thing," was the rejoinder; "come and give us a fore-quarter of it."

— "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven." This passage has perplexed commentators. But Lady Duff Gordon has given an explanation that invests the passage with wonderful beauty and meaning. Enclosures in Oriental cities often have large gates, in which are smaller and low apertures called "needles' eyes." These entrances are too low for a camel to pass through and enter the enclosure without a good deal of labor. The animal has to kneel, and shuffle through on its knees. Lady Gordon's description of the scene is mainly embodied in the following sentences: "Yesterday I saw a camel go through the eye of a needle, that is, the low arched door of an enclosure. He must kneel and bow his head to creep through; and thus the rich man must humble himself."

Castellar, the Spanish orator, thus portrays Abraham Lincoln: —

"I have often contemplated and admired his life. Born in a cabin of Kentucky, of parents who could hardly read; born a new Moses in the solitude of the desert, where are forged all great and obstinate thoughts, monotonous like the desert, and, like the desert, sublime, growing up among those primeval forests, which, with their fragrance, send a cloud of incense, and, with their murmurs, a cloud of prayers to heaven; a boatman at eight years in the impetuous current of the Ohio, and at seventeen in the vast and tranquil waters of the Mississippi; later, a woodman, with axe and arm felling the immemorial trees to open a way to unexplored regions for his tribe of wandering workers; reading no other book than the Bible, the book of great sorrows and great hopes, dictated often by prophets to the sound of fetters they dragged through Nineveh and Babylon; a child of Nature, in a word, by one of those miracles only comprehensible among free peoples, he fought for the country, and was raised by his fellow citizens to the Congress at Washington, and by the nation to the Presidency of the Republic; and when the evil grew more virulent, when those States were dissolved, when the slaveholders uttered their war cry and the slaves their groans of despair, the woodcutter, the boatman, the son of the great West, the descendant of Quakers, humblest of the humble before his conscience, greatest of the great before history, ascends the Capitol, the greatest moral hight of our time, and strong and serene with his conscience and his thought; before him a veteran army, hostile Europe behind him, England favoring the South, France encouraging reaction in Mexico, in his hands the riven country; he arms two millions of men, gathers a half million horses, sends his artillery 1,200 in a week from the banks of the Potomac to the shores of Tennesee; fights more than 600 battles; renews before Richmond the deeds of Alexander, of Cæsar; and, after having emancipated 3,000,000 slaves, that nothing might be wanting, he dies in the very moment of victory — like Christ, like Socrates, like all great redeemers, at the foot of his work. His work! Sublime achievement! over which humanity shall eternally shed its tears, and God his benedictions!" [Great applause.]

THE TWOFOLD NATURE OF MAN PSYCHOLOGICALLY CONSIDERED.

BY REV. W. R. CLARK, D. D.

A class of Biblicists deny the immateriality of the human soul. The facts of psychology, it is alleged, require a modification of the commonly received interpretation of the Bible upon this subject, as the facts of astronomy and geology have compelled other modifications of Scripture exegesis. A sensitive nerve is this, and touched by those who are even warmly attached to the Bible as their infallible guide. Their error may be detected by a little careful attention to the following points: —

1. *Man's personal identity.* This is one of his indestructible ideas, like those of personal existence, space, or duration. He can no more believe that he is not the same person to-day, that he was yesterday or last year, than that he does not exist in space.

Further, he is shut up to this conviction by the *reductio ad absurdum*. It is an established fact that the body is constantly changing by waste and supply, so that within a few months, or years, at farthest, every particle of the former body passes away. If man is composed of nothing but a material body, then the totality of his former self passes away with this change; he is a new creature in such a sense that his present self can no more be responsible for the acts of his former self than for the acts of any other being.

Suppose him arraigned at court for a crime committed seven years ago; he has only to adduce the change of identity effected by the entire displacement of the particles composing the body which committed the crime, to establish an *alibi*. The jury must then either acquit him, or deny the physiological facts adduced, or assume his duality.

Again, this hypothetical change of identity requires that marriage be resolemnized as often as the particles of the bodies which covenanted in the former ceremony are entirely displaced. And no parents can have lineal descendants over seven years of age; beyond that period the children bearing their names are theirs only by adoption, as might be any other "little wanderers."

But a graver difficulty is that which involves the Divine administration in injustice in bringing man to an account for *all* the deeds done in the body, when the person so called to his account can only be the author of the deeds done in quite the last period of the probation.

There can be no escape from these absurdities by alleging that continuity and sameness, in the form of the physical organization, preserve the personal identity. The boy who bought the jack-knife, then lost the blades and had them replaced by new ones, then broke the handle and had it replaced, did not suppose he then possessed the knife first bought, because the size and style of it were preserved. A music-box is set running to the tune of "Sweet Home." Suppose that while the tune goes on, there should be wrought in it, by some mysterious process, a displacement and replacement of particles precisely similar to that which takes place in the human body, until all the original particles should have passed out of it. Would it then be the original box, because the tune continues without variation? Suppose all the eliminated particles to have dropped into a receptacle, and been reconstructed in a box giving forth the same tune. Which now is the original box? To ask the question, is to answer it. The identity of the first box was not transferred to the second by continuity of tune, or organization. Neither can man's personal identity be transferred to the new particles which displace the old ones in his body, by continuity of thought and feeling, if they are evolved from the physical organization, like a tune from a musical instrument.

2. *Man's intuition of his own duality.* All the great schools of philosophy have based their deductions upon intuitive cognitions, beliefs, and judgments of the mind; such as — self-identity, causation, space, time, the infinite, the "me and the not me." These are seeds, roots, starting points of the mind, underived, independent, self-sufficient. "They rule the mind in its primitive energies of thought and belief." Argue, for instance, with an illiterate mind against the reality of an outward world; contend that all his ideas of it are from his senses, and these, all being in the mind, he knows of nothing out of his mind — no outward world. He cannot find the flaw in the chain of your logic, but he will not be bound to your conclusions. He will still say, "There is an outward world." Is he candid? Ought he to give up his intuition of "the not me" for your conclusion, because he cannot break your logic? Common sense replies no; for he must still rely on intuitions — of self, and causation — for the authority of your logic, and if in the first instance the intuition is not valid, how does it appear that it is in the second? Any philosophy which, in its ultimate conclusions, collides with these intuitive judgments, must go under as surely as the dory which collides with the steamer. As a means for the discovery of truth, philosophy and logic are indispensable. So is engineering for the discovery of the gold placers; but when the precious metal is brought to the light, the rustic, as well as the engineer, can distinguish it from the dross. Doddridge, in writing his commentary, often appealed to the judgment of a humble woman in his parish, to test the accuracy of his exegesis.

Ask the most illiterate man if he believes that what in him thinks, loves, hates, chooses, desires, resolves, is the same as his bones, and the earth on which he treads, and he will laugh you to scorn for seriously asking such a question. You might as easily convince him that he walks on his head, or flies through the air, as that the pulp of his brain thinks.

So universal is this intuition, that it has been one of the fixed data in all the schools from Anaxagoras to Hamilton, Epicureans and the Hobbesian wing of the sensationalists alone excepted. With

this inconsiderable exception, all the grand philosophies, — the idealistic, the skeptical, the mystic, and the sensational, — from 500 years B. C. to the present, have alike ranked it among the indestructible convictions of mankind. A fact of mental science, which has stood the test of such a crucible, can hardly be jeered as "a sublime absurdity," without an impeachment of the intelligence of the ages, which is ludicrous from its weakness.

3. *The absurdity of assuming that the mere organization of matter should evolve attributes which it did not originally possess.* Materialists admit that only certain forms of organized matter can think and feel. The admission is fatal to their theory, involving it in the paradox of producing something from nothing. If they claim for matter organized properties not inherent in matter unorganized, it devolves on them to show whence those properties. Escape from the dilemma has been sought in a fancied analogy of the watch. "There is no time," it is said, "in the materials of which the watch is made; yet when organized, it will indicate the hour, minute, and second." But in indicating the hour, minute, and second, does it develop a new *property*, or simply a function? Was not the elasticity in the spring, the adhesion in the chain, the hardness in the pivots, the smoothness in the dial, and the color in the ink of the figures, before they were organized? Is time in the watch in any other sense than that it performs certain mechanical functions, from which inferences are drawn respecting the succession of "hours, minutes, and seconds?" To claim for matter organized in the watch any qualities it did not originally possess, is as palpably absurd as to claim for the granite of the milestones along the railroad, new properties, because, by them you count the miles you travel.

To say that the Creator may have developed out of the human organism the attributes of mind, though the act of doing it is inconceivable, is both to beg the question, and aver an absurdity.

If mind is evolved from matter by organization, it is a phenomenon to be shown by the analysis of mind and matter; otherwise, all proof from that source fails.

To assume that the Creator, because omnipotent, may have evolved mind from matter, is as contradictory as to suppose Him to develop the rule of three from a rose-bud, make a triangle weigh a pound, or create two mountains without a valley between them.

4. *The testimony of consciousness.* This is the source whence every fact in the philosophy of mind must be derived. Sir Wm. Hamilton defines it to be "the recognition by the thinking subject of its own acts or affections — the light which dutects whatever comes into the mind." "It is the power by which mind is aware of its own states and activities," says Prof. C. S. Henry. "It is the sentinel which apprehends whatever comes into the mind," says Prof. H. Lummis, with equal pertinence and clearness.

All the late and high authorities now agree in affirming consciousness to be coextensive with the perceptions. The mind is conscious of every object which it perceives. This is the ground of certainty in our knowledge. The veracity of consciousness cannot be denied, without *felo de se*. If you deny its veracity, you are conscious of denying, and hence assume its veracity in the act of denying it.

The testimony of consciousness to the duality of man is fourfold.

(1.) It testifies to the antithesis of mind and matter, as clearly as it does to the antithesis of a moral virtue and a triangle. If matter, in any of its forms, and mind are identical, they must be so in their qualities. Consciousness cognizes, for example, in mind the qualities of perception and passion; in matter, resistance and extension. If these qualities are identical, they are interchangeable; and we may speak of the perception and passion of matter, and of the resistance and extension of mind. Let one converse in this way, and he would be thought a fit subject for the lunatic asylum. But if the essential qualities of mind and matter are antithetical, their respective subjects are absolutely separate entities.

(2.) Consciousness testifies to the presence of ideas in the mind which do not enter it through the senses. Ideas which strike the consciousness from the senses, are all represented by the sensations, as the ideas of physical pain and pleasure. But how can ideas of the absolute, the infinite, space and duration which are infinite in extent, be represented by sensations which are finite? How can a tree cast the shadow of a mountain, or a rill echo the thunder of Niagara?

Again, how can we conceive ideas of good and evil to be represented by the sensations? "By regarding them as synonymous with pleasure and pain," said Hobbes, and thus struck at the foundation of morals and religion. To recoil from such infidelity, is to abandon the materialistic origin of religious ideas.

If, then, there are ideas in the mind not derived from the senses, they must have had their origin in an entity distinct from the body.

(3.) Consciousness testifies to being itself already in the mind, when the sensations enter it. I strike my body, and a sensation is produced. I am conscious of it because I feel it; if I did not feel it, there would be no sensation. There are, then, in this experience three things: (1.) The sensation; (2.) The cognition of it; (3.) The subject which cognizes it. But the sensation is not the consciousness, for it is the object of cognition. The cognition is not the consciousness any more than the act of seeing is the eye. The subject which cognizes, then, must be the consciousness. But the subject which cognizes must be logically antecedent to the thing cognized. If, then, consciousness is logically antecedent to sensation, it does not originate in it, and is independent of it.

(4.) Consciousness testifies to an original causative power in the mind, which cannot be predicated of the sensations. I am conscious of choosing, and of power not to choose — of willing, and of power not to will. Not so with the sensations. If I cut my hand, the sensation of pain will continue, with no power to arrest it. I am conscious of feeling it, with the consciousness of not being able not to feel it. But when I act, it is with the consciousness of power not to act.

These facts make the distinction between mind and the physical organization so broad and clear, that it seems unnecessary to enlarge further upon it.

5. *The veracity of the Creator.* He alone is responsible for the validity of every belief which arises necessarily in the mind. I cannot avoid the belief that I exist in space. If this belief is not valid, my existence is a cheat. I have, for instance, a conscience which necessitates belief in the reality of moral distinctions. If those distinctions are a chimera, then He who endowed me with the conscience whence that belief of necessity springs, is subjecting me to a life-long deception. In like manner does the veracity of God guarantee validity to the belief in the duality of man — an intuition of which the common mind cannot dispossess itself.

That the intuitive nature of this belief has been denied, does not invalidate the argument drawn from it; for this is true of all the other intuitions. Men have denied the existence of self, of the outer world, of the Infinite, the Absolute, space, duration, good and evil, causation. At intervals, along the path of speculative thought, these periodic land-slides of scholastic rubbish have overlaughed the deeper life of the soul; but its germinant forces have sprung up through, and around them, like Alpine flowers amid the glaciers, attesting a deathless vitality despite the superincumbent congelations. These checks, if such they deserve to be called, to the true philosophy, only show it the more clearly to be the very essence of human thinking, which, like Milton's angels,—

"Vital in every part,
Cannot but by annihilation die."

This argument has cumulative force from the assurance of the dying saint that he is about "to depart and be with Christ," and that "to die is gain." After discounting all that materialists can fairly claim as the result of what they allege to be false teachings upon this subject, careful observation will discover in these experiences a large margin left for a spontaneity, springing, not from theoretical belief, but from the revelation (uncovering) of Christ in the soul. It is the bubbling up of a fountain within, having its natural outgushing in the sweet symphony of Roland Hill, —

"This I do find,
We two are so joined,
He'll not live in glory,
And leave me behind."

— behind, in a myriad ages of unconsciousness! — behind, to be scattered to the winds with the dust of the poor body! Perish the thought! No such chasm can mar the symmetry of the Divine plan, whose crowning perfection should be the fruition of intuitional hopes, matured and intensified in proportion to the conformity of their subject to the spirit and precepts of that plan. To affirm such an absurdity is to cast a baleful shadow over the whole of experimental Christianity.

6. *The phenomena of death.* If the soul is a part of the body, is it not in the body at what is called death? If so, is the body dead? Ought it to be buried? Is not the person only asleep, and as truly liable to awake as one who sleeps for the night? If the soul is the result of organization, it must continue in it while the organization remains unimpaired. But at the instant of death, no change occurs in the organization of the body; there is simply a cessation of its functions. Anatomical examination finds every part perfect as before the breath left the body. A live coal placed upon a stone, parts with its caloric and changes its color, but not its organization. To assume a change of bodily organization because of the cessations of bodily functions, when physiological facts do not show it, is to beg the question.

If the soul remains in the body at death, where is it as in the case of the martyrs whose bodies were burned, and scattered to the four quarters of the globe? If it is out of the body, is it not immaterial? If it is neither in the body nor out of it, is it not annihilated? And, therefore, is it not a false use of words to talk of the sleep of the soul at death? As well affirm the sleep of a soul before it begins to exist, as after it has ceased to exist.

It is unnecessary to follow this line of thought further. The simple facts adduced as clearly reveal a twofold nature in man, as the steamer ploughing the sea, shows a joint force of propulsion and resistance.

The following objections are urged: —

1. *No one has ever seen man otherwise than as a unit.* That is, no one, by his senses, has seen an immaterial nature in man; therefore he has none. No one, by his senses, has seen God; and is there, therefore, no God? But it is not true, as already shown, that no one has by his *consciousness* seen — cognized — man otherwise than as a unit.

2. *If there be a soul in man distinct from the body, define it.* This is easily done. The soul is indivisible, imponderable; it exists in time and space, and possesses conative, emotional, and cognitive powers. Can body be any more clearly defined than soul?

3. *If no one has seen the soul, it is presumption to say that it exists.* If "no man has seen God at any time," is it presumption to say that He exists?

4. *If man has an immaterial soul, where did he get it? If immediately from God, God is the immediate author of his innate depravity. If from the parent, the parent's soul is divisible.*

The soul comes from God in no other sense than does the body. Both are the result of God's established economy. If the depravity is alleged, the difficulty is not avoided by shifting depravity from the soul to the body, since both alike spring from an economy of which God is the author.

But the presumption is that the soul, with the body, proceeds from the parent. The only objection urged against this is, that it is a contradiction, since the soul is defined to be indivisible. Yet is not God indivisible? And is it, therefore, a contradiction to say that our first parents came immediately from Him?

If a single instance can be adduced of the creation of an entity by a soul, then the contradiction charged upon the presumption that the soul creates, without dividing itself, vanishes. Now if I throw a ball, it will go on forever, if it meet with no resistance. Why? Because it possesses a certain quantum of force, which I have imparted to it. Yet my force is not diminished by what I have imparted to the ball. Have I not, then, created an entity, without dividing myself? But if I have created one entity without dividing myself, I may another, for aught that appears in the nature of the case. Thus does this alleged contradiction vanish like a bubble at the touch, leaving the presumption in favor of the procreation of the soul. Where is their proof to the contrary?

5. *If the soul is immaterial, it ought to remember when it became united with the body.* For a reason just as conclusive, it ought, if material, to remember when it was dislodged from the body of the parent. Has it such a recollection?

6. *If the soul is immaterial, it should be conscious of its existence, logically, prior to its union with the body.* For a similar reason, if the soul is material, it should be conscious of its existence at the moment of procreation. It is as easy to affirm the latter, as the former.

7. *If the soul is immaterial, it should know its own existence without being apprized of it by the senses.* Certainly; and this is just what it does know. It is only by first knowing its own existence, that it can know that it has sensations. It knows it has physical pleasure and pain because it feels them; and it knows it feels them because there is a subject which feels, and which is not the feelings or sensations themselves. Chronologically, the consciousness may be coetaneous with the sensations; but logically, it must ever be antecedent to them.

8. *If consciousness be the fruit of the senses, how can it be shown to be an attribute of an immaterial entity?* If by this is meant that the senses are the cause of consciousness, the affirmation is denied. As already shown, consciousness is in the mind antecedent to the sensations. If it is simply meant that the senses *occasion* the acts of consciousness, there is no more difficulty in the case, than that these objections should occasion my attempt to answer them.

9. *If the soul cognizes its existence only through the senses, how can its existence as a separate entity be affirmed?* It is not true that the soul cognizes its existence only through the senses. "It starts with a knowledge of itself," says Sir Wm. Hamilton. The sensations are an occasion of its development; but it is aware of its own existence antecedent to the sensations, otherwise their presence could not be perceived. If perceived, there must be a perceiver, and the perceiving must be logically antecedent to the thing perceived.

10. *If the soul does not depend upon organized matter for its attributes, why should it ever be unconscious of its own being?* If the soul does depend upon organized matter for its attributes, why should it ever lose self-consciousness in sleep, so long as the organization remains unchanged? The latter case is just as inexplicable as the former.

But if it is intended to affirm that the suspension of the senses causes a suspension of the consciousness, the affirmation is denied, and the burden of proof falls upon him who makes it.

The consciousness of self may be suspended. The boy chasing the butterfly is not for the moment conscious of himself; but his consciousness is not therefore suspended, it is only directed to another object. The martyrs were enwrapt in such a blaze of glory as not to be conscious of the crisping of their flesh at the stake, but it was because they were conscious of something else.

The evidence is strong that the consciousness is never suspended. If it is, how could a sensation ever arouse it? I strike my hand; no sensation is produced unless I feel it; but if I feel it, there is something in me antecedently awake which feels, otherwise the impact would not be a sensation.

We recall many of the mental activities of a state of sleep. Is not the presumption strong that if the memory were perfect, activities filling every moment of sleep would be recalled? To infer that there were none except such as are recalled, is as absurd as to infer there were no activities in one's boyhood, except such as he can recall.

A person goes to sleep charging himself to wake at a given hour, and wakes when the hour arrives. Does not his consciousness retain the charge committed to it? The faithful nurse sleeps so soundly that the rattle of wheels upon the pavements does not disturb her, but the first rustle of the patient brings her instantly to her feet. Does not her consciousness watch the patient? A ball struck the head of an officer in the Crimea when giving a command, and left him in a state of insensibility. On recovering from it, his first mental act was to finish giving the command. Did not his consciousness retain the thought during the interval of physical insensibility?

With these strong facts supporting the continuity of consciousness, its suspension should not be assumed, as in this objection, without proof.

11. *The argument for the two-fold nature of man, based on the alleged antithesis of mind and matter, proves the two-fold nature of beasts.* Admitted. What then? They may or may not be immortal. That they have a degree of intelligence no one will deny.

12. *A second childhood obtains in old age.* If this is because the mind is material and comes under the same law of decay which is inherent in the body, then its imbecility ought, invarably, to commence at the period when the waste of the body exceeds the supply, at the age of forty or fifty years. If a single exception to this can be adduced, it is sufficient to show that mind is not under the control of physical law as is the body, and consequently is not a part of the body.

If a single instance could be adduced in which a feather does not obey the law of gravitation, it would break the universality of that law, and reverse the whole theory of the cosmos. But not only is there one instance in which the vigor of the mind is not affected by the decay of the body, the instances are so universal that their converse is the rare exception. The greatest intellectual vigor of which history boasts, has been developed after the body had become decrepit with age and disease. This no one will deny; and it at once and forever enthrones mind over physical law, and establishes its immortality.

It must be obvious that the materialism which just now clamors for the sanctions of the Bible, and the honor of the Christian name, logically strikes at the foundation of all morals and religion. If the soul is material it must be absolutely under the control of physical law, and be incapable of obedience to any other. There can be no exception to this more than there can be to the fact that water seeks an equilibrium, or that a stone drops to the earth. A material substance must as inevitably remain subject to material law, as a galley-slave to the motions of the boat to which he was chained. To allege that mind as a part of the body, can obey moral law, is as unthinkable, as that a body can occupy two points in space at the same time. Thus reasoned Hobbes, from premises furnished him by the sensational philosophy, and with a logical consistency which sent a tremor throughout Christendom, proclaimed virtue and vice to be mere figures of speech.

Again, if all our ideas are derived from the sensations, by what means can we have any idea of that which is not material. This is the question which Hume asked in vain to have Locke answer from his premises. Hume accepted the logical consequences of his Master's teachings, and plunged into the maelstrom of religious skepticism. Locke heard the roar of the vortex, gave up philosophy and threw himself up. Revelation was his only surety for anything beyond the material world; his moral consistency overmatched his philosophy and rescued him. Hobbes and Hume only followed out with irrefragable logic, the sequences of premises which the materialists of the present time are again seeking to consecrate at the shrine of religion. Let them be met at the threshhold with the facts of a second Psychology.

"Hold thou the good; define it well,
For fear divine Philosophy
Should push beyond her mark, and be
Procurses to the lords of hell."

THE HERALD.

BOSTON, AUGUST 11, 1870.

TERMS, $2.50 per year. Clergymen, $2.00 — in advance.

To Readers and Correspondents. — All leaded articles, not credited to other journals, are original.

Every article must be accompanied by the name of the author, for the use of the editor, not for publication.

Articles published with the names of the authors are not necessarily expressive of the views of this journal.

Obituaries must be sent within three months of the deaths of the persons described; marriages and deaths within three weeks of their occurrence.

RATES OF ADVERTISING.

Per solid line, Agate type, first insertion,..... 25 cents.
" " " " " each continued insertion,..... 20 cents.
" " " " " "Business Notices," first insertion,..... 35 cents
" " " " " " each contin'd ins'n, 30 cents.

☞ A liberal discount for three months or more.

"WHAT HATH GOD WROUGHT!"

Mariners tell us that the greatest calms come just before a tempest, and we are informed, also, by those who have made observations, that immediately before an earthquake, then all nature seems wrapt in the most perfect stillness, and that the volcano, before breaking forth into any great eruption, drops into a quiet slumber. In each case nature seems like a mighty giant clearing the decks for action, and gathering up her strength, that she may the more easily sweep away every obstacle, and scatter destruction abroad.

We think this phenomenon is not alone confined to the natural elements, it is also seen in the social, religious, and political condition of nations. Papal Rome was never, to all human appearance, more securely fattening on the spoil of the nations, than when Luther sounded the blast of opposition which shook the whole citadel of her power.

But a nearer and more striking instance, perhaps, is modern Spain. A few short years since, and "Buckle" thus described her: "Spain sleeps on, untroubled, unheeding, impassive; receiving no impression from the rest of the world, and making no impression upon it. There she lies, at the furtherest extremity of the continent, a huge and torpid mass, the sole representative now remaining of the feeling and knowledge of the Middle Ages. And what is the worst symptom of all, she is satisfied with her condition.

Though she is the most backward country in Europe, she believes herself to be the foremost. She is proud of everything of which she should be ashamed. She is proud of the antiquity of her opinions, proud of her orthodoxy, proud of the strength of her faith, proud of her immeasurable and childish credulity; proud of her unwillingness to amend either her creed or her customs; proud of her hatred of heretics, proud of the undying vigilance with which she has baffled their efforts to obtain a full and legal establishment on her soil."

How great and immeasurable the change which has passed over old Spain! Is there anything in the whole phenomena of nature so marvelous? Two short years since, and to human eyes it seemed impossible. Yet He who saw the end of all things from the beginning, who seeth not as man seeth, saw it all.

To human observation, the Inquisition had done its work, the voice of truth had been hushed amidst the fires and slaughter of persecution. But the very hairs of our head are numbered; neither will God forget the sufferings of His children. How can He, when from under the altar the souls of the martyrs continually cry, "How long, O Lord, holy and true, dost Thou not avenge our blood on them that dwell on the earth?" Now in His own good time He answers, and as if He called them up as witnesses, we read that accidentally, though we believe providentially, while these mighty changes are taking place, the half-burnt bones and garments of those who sealed the truth with their blood are unburied in one of the public squares of Madrid. Churches for the preaching of a pure Gospel are rearing their heads in the public places, Bibles and religious tracts are being scattered far and wide, the people long oppressed and disgusted with false and immoral teachers, turn away, and seem to utter to the churches of Christendom the Macedonian cry, "Come over and help us."

The Father promised His Son the heathen for His inheritance, and the uttermost parts of the earth for His possession. Does the conversion of the world seem impossible in view of these mighty changes? Who knows what God would do if the Church, the whole Church, were only faithful to her trust. If we would look less to outward manifestations of prosperity, and through every spiritual calm obediently labor on; if we would boast less over our denominational successes, and strive more earnestly to spread abroad the glorious kingdom of our common Redeemer, the prosperity of our churches would be tenfold greater, and our reward in heaven immeasurably increased.

THE AGE OF BUILDING.

The progress of a religious denomination, like that of a State, is marked by several stages, each important in its bearing on the ultimate success of the body. There is the planting period, when all are poor, and chiefly concerned in collecting material, often damaged or refuse, such as previous builders have passed by or rejected. As the better material has been appropriated, this poorer quality must be used; but this brings around the sifting time when the cohesive power of the organization is tried, and some of the chiefest timbers may be thrown out of the structure. The period of organization ensues when the approved material is compacted in every joint, and the body takes on solidity and strength. With years the intelligence and worth of the body improve, and in time call for a new outward expression of their ideas and condition. The building age has arrived — new and better church accommodations are required. The first was an age of piety, and the latter an age for the outward expression of that piety.

In many respects this last age is a dangerous, and yet a highly important one. Having grown up amid struggles, and in circumscribed quarters, it is natural, on leaving the old shell, to run to an extreme in the other direction. Here is a danger to be guarded against. The sense of new freedom, or love for the cause which saved us, should not lead to the too expensive ornamentation of the house of God. Such a course delivers the Church over to the rich, and almost as surely excludes the poor. Under the pleas of economy and simplicity, however, we should not be content to erect mean places of worship, from which people of taste would be repelled. There is a golden mean in which good taste and economy combine to render the house of God attractive to all classes of people.

The importance of the building age cannot be too fully emphasized. Without good churches we cannot hold our young people; with them, we are able to draw material from beyond our pale. A rich and commodious house commands a congregation. The sect which first opens such a house, in a new and growing section, holds the ground. They who afford the best church accommodations, ordinarily hold the chief place in the community. The sect that will dominate must hold, not only a sound theology, a rich experience, but good houses of worship.

The Methodists know this, but have not always been able to profit by it. In former days, the novelty of their doctrines and method, in some measure supplied the lack; but now as means flow in, and our status becomes settled, they begin to feel the inspiration of the new age of building. Churches rise through the whole land by the score, and, best of all, many of them are of improved size and taste, and will not fail to be a power in the denomination.

That our church building is being better organized, is a hopeful sign. The Church Extension and Church Aid Societies are movements projected on the right line. That they are not perfect, however, has escaped the notice of no one. They should not only map out the territory, and constitute a channel through which the charity of the Church may flow, but, which would be better, should strive more fully to manipulate the points where we are to build. In other words, this should have a head for the disbursement and use of the funds. Places often do not so much need money, as brains, as inspiration, as organizing genius. The money may be good, but you need to send with it an organizer capable of using it in the right method and place.

Such a man cannot always be the pastor, but there should be put at the head of this department a first-class man in this line, who should hold his own fingers on all the enterprises in a Conference which seek aid of other churches. This plan would save money. In small charges we often waste half our means by not knowing how to build. The members are not business men; the pastor is young, and obliged to learn the trade — and then, when it is complete, it is not a work of good taste. A man of genius and experience would have worked a better result. Some men are born to preach, others to build, and it is hard to tell which hath the worse honor. Bezaleel stands next the priest.

In opening new fields, neat chapels should be at once built, and then the societies allowed to refund at a later day. This would give them a chance to grow, whereas the process at present in vogue leaves them to struggle with obstacles to growth. With a head to the society for disbursing the funds, this could often be done, and a loan fund would thus be created.

Most of the departments of the Church are well organized, as the Sabbath-school, the Missionary, the Educational. The same should be the case in the Church-building department. Let our Church Aid Society employ an able builder to superintend all the enterprises in which they are intrusted through the Conference — to select location, a plan, to purchase material, and have a general oversight of the work — and new vigor would be given to our building.

THE JEWS STIRRING.

One is little aware, unless he puts his ear close to their movements, how greatly excited and divided the Jews are becoming. Leading men and synagogues are going over to rationalism, just as leading ministers and churches of the Congregational faith and order did in this section fifty to seventy years ago. Books are published by influential rabbis which deny the whole significance of their ceremonies, the whole import of their Bible and organization. A late meeting of rabbis in Cleveland embodied these sentiments in this creed: —

"*Whereas*, In consideration of the religious commotion now agitating the public mind in both hemispheres, in accordance with the principles of Judaism, it is unanimously declared: —

"1. Because with unshaken faith and firmness we believe in one indivisible and eternal God; we also believe in the common Fatherhood of God, and the common brotherhood of men.

"2. We glory in the sublime doctrine of our religion, which teaches that the righteous of all nations, without distinction of creed, will enjoy eternal life and everlasting happiness.

"3. The divine command, the most sublime passage of the Bible, "Thou shalt love thy fellow-man as thyself," extends to the entire human family, without distinction of either race or creed.

"4. Civil and religious liberty, and hence the separation of Church and State, are the inalienable rights of man, and we consider them to be the brightest gems in the Constitution of the United States.

"5. We love and revere this country as our home and fatherland for us and our children, and therefore consider it our paramount duty to sustain and support the Government, to favor by all means the system of free education, leaving religious instruction to the care of the different denominations.

"6. We expect the universal elevation and fraternization of the human family to be achieved by the natural means of science, morality, freedom, justice, and truth."

This broad statement, it will be seen, entirely omits all reference to Judaism, as such, in its history, meaning, and power. The Messiah, Atonement, Sacrifice, Sabbath, and Bible, are all abandoned. Moses, David, Isaiah, Abraham, in their religious relations, are discarded. Humanitarianism is Judaism. It will surprise some who have called this the narrowest of sects to see such catholicity in this direction. The steps from error to truth always seem to lie across a plain of skepticism. Gibbon says, it was thus in the beginning of Christianity; the heathen all became infidels, so far as their own religion went. So is it in India to-day. The Brahmo Somaj, as they call themselves, are only skeptics as to their fathers' faith, not believers in anything real and substantial.

This movement arouses the orthodox Jews. They protest against these rational and humanitarian principles as being the exclusive or primal grounds of their faith. They justly claim them as fruits of the seed of faith, not the seed itself. They will be driven yet closer to Christ from this reversion to skepticism. Only He fulfills their Scriptures. They deplore the neglect of their appointed days and duties by their people. But this cannot be cured by any hugging to their narrow and effete interpretations of their doctrines and history. Only by coming to Him of whom Moses in the Law and the Prophets did write, will they save

themselves from the complete overthrow of their faith and name. They will thus come. These steps lead hither. The orthodox rabbis will be less harsh to Christians, when they see these chief associates rejecting all the faith of their fathers. They will not allow their brethren to gain the advantage over them by putting the results of Jewish and Christian faith and culture into a creed that omits all reference to the sources whence they received their inspiration. These signs point to the redemption of this people. Though the path thither is not one which we desire them to travel, it is that which is usually pursued. It will lead to a perfect faith in the prophecied and promised Saviour, who is Christ, the Lord.

RUM RAMPANT.

The opening of the floodgates of law to the liquor-traffic, is resulting, even now, in evils immeasurable. Whether we shall lie down in this shame and sin, or rise out of it into newer life, the future must determine. We publish, in another column, an appeal from the Massachusetts State Temperance Alliance. *The Tribune* says, weekly arrests in that city have increased since the repeal of the Excise Law, four months ago, from 1,100 to over 2,100. It also adds: —

"The scores of murders, the daily, almost hourly, affrays, the instant recourse to the knife or pistol, the startling increase of drunkenness in the streets, the indifference of the Tammany officials charged with the administration of the law — these are the details of the alarming story. For all these things Tammany, and Tammany alone, is responsible; and for all them will swift judgment sooner or later overtake her if she does not promptly and vigorously cleanse her skirts from the crimes and pollution with which they are stained."

Beer-shops, which are whiskey-shops, are multiplying in this vicinity with unparalleled rapidity. A letter from Shelburne Falls tells a horrible story of the progress of rum in that neighborhood: —

"You are right. 'Free rum has accomplished its objects' — and the liquor-sellers have let loose their victims in greater numbers than ever before, and in worse condition. They are filled up, and then sent into our meetings, which continue every evening, to disturb and make confusion. I led one out of the church myself, a few evenings since, beastly drunk; he knew nothing, but had crawled up to the pulpit. Another, on last Friday evening, came into church, without hat or shoes, stumbled about the altar, and assaulted me. Awful, awful! I have been indifferent on Temperance, but am no little stirred at the recklessness of the liquor men."

What shall be done? Let the scourge o'erflow, and laugh at innocence and virtue, or rise and seek to stay it. If a flood or fire were raging thus, all hearts and hands would unite to beat it down. Had it not been for such earnest effort in that day of terrible heat, last week, East Boston would have all been ashes. Why shall we be more indifferent when a fire of hell is raging around us? Take hold in your towns, and do what you can to stay the march of this greatest foe of the nation, and society, and the soul.

MISERY MAKES STRANGE BED-FELLOWS.

Who would have imagined that *The Baltimore Methodist* would be cuddling up to its black brethren. It is courting them very warmly, considering the warm weather, and its ancient professed fastidiousness. It is proving the truth of the adage, that misery makes strange bed-fellows. It is so anxious to keep the State in the hands of rebel sympathizers, that it is willing to go into partnership with its colored brothers. It feels bad that they should go with these friends. It don't like their new associates, whom it calls by the pretty names of "slave-drivers," and such. It exclaims: —

"The Radicals of Maryland seem to take it for granted that the colored men of the State belong to them, body, boots, breeches, and soul. This is a worse kind of slavery than ever existed under the old regime. It is worse in two respects. In the first place, the slaves had gentlemen for masters. Who are the present slave-drivers? No respectable colored man would have consented to belong to one of them in the times of slavery. It would have ruined his social position, and sense of self-respect.

Among these persons, where "no respectable colored man would have consented to belong to in the times of slavery," — as if he could have his notions in that matter gratified, are such well-known gentlemen as Judge Bond, Postmaster General Creswell, David Creamer, esq., Dr. Lanahan, Dr. Eddy, Rev. Mr. Ware, Governor Bradford, and many more of the first gentlemen of the State. It begs the dear colored brethren not to sell themselves to these "slave-drivers." It coaxes and threatens, promises all sorts of good things if they will vote with the rebels, and all sorts of bad ones if they don't. It is refreshing to see such an appeal, in such a column. Those who fancied that the negro would be of no account when he got the ballot, see in such articles how great was their error. Mr. Phillips prophesied truly when he said, "Give the negro a vote, and he rides in his master's coach, not on the box, but at his side." Already is the word fulfilled. *The Baltimore Methodist* excels *The Independent*, in its zeal for its fellow-citizens who have votes, and can control the politics of the State. May they be as wise to spurn, as it is to offer, such bribes.

WAS IT WINE?

Seldom have we seen the statement of the paschal wine better put, than in the following editorial of the *News*. The Sacrament to be kept properly, should have unleavened bread, and boiled grapes or raisins. The former can be bought in the shape of sour ship biscuit; the latter is easily prepared.

No educated man need be told that when we boil fermented wine we drive off its strength in the form of alcohol; but when we boil unfermented wine, we concentrate its strength in the form of molasses. The art of distillation, or concentrating the alcohol of wine, was unknown to the ancients; therefore, when they spoke of wine so strong as to be drank diluted with six parts of water, or, in Homer, with twenty times its bulk of water, they meant a substance containing no alcohol, and that *would not* ferment. The sugar-cane was then unknown; it has since, in part, taken the place of the wine, and has greatly diminished the importance of unfermented wine.

Diluted grape-molasses was then drunk under the name of *wine*; and it should not be strange that all acidulated or sweetened beverages should bear the names of *wine* or *vinegar*. So it would be impossible, at this late day, to prove that our Saviour ever tasted fermented wine.

But there is one point so nearly certain, that we should run a great risk in denying it. There was one period of the year in which no Jew allowed under his roof anything that had been fermented. If we could prove that he used "wine" at this time, we might be sure that it was unfermented. This annual season is still observed; and in every land Jews conscientiously remove from their houses everything that can intoxicate. Liquor dealers lock their vaults and send the key to a gentile neighbor, constructively vacating the premises. And this is no strained interpretation of the Mosaic ordinance. For there is no more "leaven" in a loaf of well-baked bread than in a bottle of alcohol. The products of fermentation, not merely its cause, was prohibited.

Now, of that annual occasion, drinking wine was one of the ceremonies; and on that occasion, and with that wine, the SACRAMENT OF THE LORD'S SUPPER was instituted. It is the height of presumption, therefore, to assume that the Cup of Blessing contained man's worst curse. And when the Jews in Boston, New York, Cincinnati, or Cleveland soak their raisins for the paschal cup, they bear witness to nearly nineteen centuries of unbroken tradition that the Nazarene used unfermented wine.

The Western seems to feel our complaint of its evident encouragement of our colored brethren to leave our Church, and establish one of their own, in conjunction with the new one projected by the Church South. We certainly did not intend to misrepresent it, nor do we yet see that we did. Its whole article was in commendation of the course of the Church South, and it looked on the results of that act as of great importance in its bearings on the colored people. *The Nashville Advocate* copied it in full, and recognized and accepted its compliments and conclusions. *The Central* saw it as THE HERALD did, and protested against it. We regret the personal reflections with which its note abounds, which are not necessary, nor quite true. We have never referred to our very excellent brother, the editor of *The Western*, in a single line or word. We never shall except in commendation. We make no boast of superior wisdom or experience. We do not doubt that, as he says —

"The editor of *The Western* spent four years of the hardest toil of his life in struggling for position and success in the South, and that in the darkest days of our work in that section, and in times of our greatest peril; and he learned upon the ground what competition with the Southern Church means."

We only protested, in the name of God and man, against any exclusion of our beloved brethren, or any words that implied a willingness to have them exclude themselves in this hour of the still cruel slavery of caste to which they are subjected. We shall be most happy to print all its paragraphs if we had the paper that contained it. That we did not misinterpret its import, may be seen not only from the approval of *The Nashville Advocate*, but from this note in *The Central*, which was brought out by the very same editorial in *The Western* to which we referred: —

"*The Western* and *The Northern Advocate* both declare as a fact, that the colored people almost unanimously desire to be by themselves. They are both mistaken, as we are assured by intelligent colored men, who have the very best opportunities of knowing. Two of them were in our office, to whom we read the paragraph in *The Northern*, and they expressed surprise that such statements should be made in such papers. They declare that the colored people had no such feeling, except when they were given to understand that they were not welcome in churches organized on a truly Christian basis. They prefer to be alone, rather than to be abused and deprived of their rights. They are not in favor of this new African Church, and the best and most intelligent colored men will have nothing to do with it. The language of *The Western* and *The Northern* grates harshly on the poor crushed people who have sought a home in the Methodist Episcopal Church. We know enough of the sentiments of the colored people to pronounce the statement that they want a separate organization as false. It is a slander of their enemies unwittingly published by these their brethren. They want no Church but the Methodist Episcopal Church, if we have enough of the spirit of Christ to treat them as brothers."

We hope our good brother will avoid giving any occasion by any remarks, for one sixth of our members to believe that they are not wanted in our Church. The struggle is great in the South. That we concede. The prejudices are greater; that, we are ashamed to say, is the truth, and regret that *The Western* never rebukes them. They have not died out in New England. Many a Christian heart still harbors this leaven of malice and unrighteousness. But, God helping us, wherever He places our lot, in the little breathing spell left us on this earth, we shall uplift our voice against this unchristian and inhuman cruelty. We hope our brother of *The Western* will have a conscience in this matter as equally void of offense toward God and toward man.

Rev. L. C. Matlack, criticizes with some severity, a late article in the *Milwaukee Index*. We have no doubt that our brother of that journal, will take back any reflections on his brethren of the South. He has lived among brown men in India, and will not refuse to dwell with the brown men of America: —

From this extreme southern position, where the most radical Methodism is the best suited to our necessities, we turn instinctively to the HERALD, as our representative and medium of intercourse with the East.

Here in Louisiana, the Methodist Episcopal Church does not average a very light color, and the average sentiment among us is akin to that complexion. Any flings at color, or symptoms of colorphobia, are therefore deemed personal reflections, by members of the Louisiana Conference. "Methodist Wooing," from the *Milwaukee Index*, paraded to view on the first page of the *Maternal Advocate*, contains much stuff of that sort.

Precisely such articles, on our union movements, have appeared in Southern papers. We are not surprised at this. They are the natural outcropping of negro-despising journals. But to have the ably edited and most honored of our Church advocates made the vehicle of impertinent ridicule aimed at the Church generally, and at its highest judicial and executive authorities, is both an astonishment and a cause of grief.

The special allusions and exceptionable style of that article, respecting those who are of the color of the Louisiana Church, are most offensive. Calling us "cousins of the sixtieth degree," is an ill-disguised sneer. But the feigned surprise at Bishop Jones' claim, at Chicago, to equal parlor privileges, betrays the despiser of the colored race. And nothing is lower in the scale of argument, than the feeble irony attempted about "bed-room" equality.

Brethren who indulge in, or patronize by publishing, such cheap literature, would do well to remember the facts of our present Church history. As, for instance — that we have in our communion, to-day, over one hundred thousand of the class of members thus ridiculed. Three or five of our Annual Conferences have a large majority of the same class of brethren, some of whom will doubtless be present as ministerial and lay delegates at our next general Conference. And the Methodist Episcopal Church has settled the question of their status beyond the peril or possibility of change. They will be the peers of any, and more than the equals of those who despise them.

Here in the South, we have agreed that the making of back-kitchen churches, shall be monopolized by the Southern Methodists. The proposed "Colored Methodist Episcopal Church South," is of that class. Our New Orleans Preachers' meeting last Thursday, June 16th, by unanimous vote of seventeen members, gave that their hearty condemnation as "A small back-kitchen church designed to prevent 'colored' Methodists from getting into the front parlor of the house of God."

Bishop Jones was right about the parlor. And the parlor platform for all its children is the platform which the Methodist Episcopal Church has built up, after the labor of years, and on it she will stand and triumph, or, leaving it, fail to meet the demands of the hour, which God's providence is making at her hands.

It is often said that Universalists differ from Unitarians in accepting the divinity of Christ. This they did at the outset. Murray was of that belief. But *The Universalist* declares that as a denomination to-day, they deny this doctrine. It claims to be the oldest Unitarian Church: —

"But Hosea Ballou, in the first years of the present century, outgrew the Trinitarianism in which he had been reared, and stood forth openly in rejecting both the *sacrificial* atonement and the absolute Godhead of Christ. Mr. Ballou's treatise on the Atonement was published in 1805. In that book the principles of Unitarian Christianity are boldly and clearly set forth; and from that date the Universalist Church has always stood on Unitarian ground. But there was no Unitarianism proper in this country prior to 1800, and the Unitarian denomination proper came into being in America between 1813 and 1820."

As Dr. Freeman Clarke, and all the leaders of the Unitarian order deny the eternal punishment of the wicked, or any punishment arising from their rejection, or relation to our Lord and Saviour, and as they also are instinctively and unitedly severe against a sacrificial atonement, it will be seen that these two bodies are in substantial agreement. They stand apart from the Christian Church in all ages in these fundamental doctrines; they stand together. They should not complain if the Church declines to fraternize with them, when they so distinctly and essentially disfraternize with the Church.

Col. Higginson in the *Woman's Journal* says: "The Harvard Theological School counts but five college graduates among its thirty-six pupils; the Episcopal Theological School at Cambridge counts but three among its ten."

Our schools have as many as this. The widow of Dr Dempster is not limiting the students to graduates. Most of students of all professional schools to-day are not graduates. It is the best thing one can do who is to enter these professions to get a college education, as it is best if he intends to be a merchant or artizan, but no professional school can be run to-day on this basis.

The Christian Era seldom falls into a mistake, but last week it happened to after this fashion: —

TOO MUCH OF A GOOD THING. — Methodism is a good thing, but we can see no reason why it should monopolize the places of influence which are in the gift of the State Executive. A Methodist minister has been chaplain at the East Cambridge Jail for fifteen years. Having just resigned, another Methodist takes his place. Father Cook, — there is no better man, — a Methodist, is stationed at the Boston Jail; Rev. Mr. Dadman, also a Methodist, is at Deer Island; and now we learn that Rev. Mr. Carlton, the active and faithful chaplain at the State Prison, a Baptist, is to be superseded by a Methodist. Why is this? We are sure that our worthy and catholic-minded Governor would not wittingly encourage sectarian monopolies.

Only one of these appointments comes from the Governor, that to the States Prison, and this was on motion nearly if not quite unanimously of the warden and officers. The others are local appointments and are very few, and of very minor consequence. Gov. Claflin may be condemned for as many offenses as his party or the public pleases. He is their Governor, not the Methodists, any more than he is the merchants'; but that he has "encouraged sectarian monopolies wittingly," or otherwise is the farthest possible from the truth. We do not recall but one other Methodist put into office by him, among the many he has appointed, and that to a very moderate position. We do know of his putting a Baptist into an important board, for which a Methodist Ex-Senator was presented by his political friends. We doubt if we ever had a Governor more completely, or even as completely free from sectarianism in appointments. His failing, if any, has been in too scrupulous sensitiveness to such a suggestion. Gov. Andrew was very liberal of official honors to his religious associates. Governor Claflin has been extraordinarily chary. Will the *Era* do him the justice to correct this error?

A large number of missionaries will be sent out by our Board in September, to India and China. For the former mission the following brethren are under appointment: Rev. Philo M. Buck, of the Kansas Conference, Rev. Thomas Craven, of the Rock River Conference, Rev. J. T. McMahen, of the East Genesee Conference. Miss Fanny Sparks of Binghampton, New York, will go to this field also, under the charge of the Woman's Missionary Society. Rev. Messrs. Gracy and Parker will return thither. All these leave New York Sept. 14th for England and India.

For the China Mission the following brethren are appointed: Rev. Franklin Ohlinger, of the Central German Conference, and Rev. Nathan J. Plumb, of the North Ohio Conference, for Foochow; Rev. John Ing, of the St. Louis Conference, and Rev. Henry H. Hall, of the Michigan Conference, for Kiu Kiang; and Rev. George R. Davis and Rev. Leander W. Pilcher, both of the Detroit Conference, for Pekin, the capital of the empire.

They will leave San Francisco the last week-day of September. The missionaries to China are all unmarried except Mr. Ing. Those to India are all married except Mr. Buck. This is the largest number ever sent out at one time by our Church. Many prayers will go with them. So quick a response to the appeal of Bishop Kingsley, is in the highest degree commendatory to the Secretaries. May increased liberal contributions assist not only in the support of these brethren, but also encourage to yet farther enterprises.

MORE METHODIST LECTURERS. — We published a few names last week, of Methodist lecturers, who are connected with the Boston Lyceum Bureau, a small list that could have been made improvingly smaller by one omission. Our time is so occupied that we can devote but little to this service, and that little we have given chiefly to our feeble societies. The list could be and should be much enlarged. Here are a few names that should be added to it: Rev. and Hon. Mark Trafton, South Boston, whose poem on Woman is sufficiently conservative to suit the slowest, and sufficiently radical to please the fastest. One also on Preachers, is sprightly and popular. Prof. Townsend is very popular on Geology and the Bible, as well as on less scientific themes. Profs. Newhall and Rice are attractive lecturers on literary and scientific topics. W. H Niles of Cambridge Museum, is an exceedingly attractive lecturer on Geology. His course at the Lowell Institute, was pronounced one of the most popular ever delivered. He is equally at home, before city or country audiences. Rev. J. O. Knowles of Chelsea, Rev. D. H. Ela of Lynn, Rev. I. G. Bidwell of Cambridge, Rev. S. F. Upham of Boston Highlands, Rev. Mr. Clark of the Mathewson Street Church, Providence, Rev. E. H. Hatfield of Rockville, Conn., Rev. Dr. Hare, Rev. M. M. Parkhurst, — a powerful lecturer on Temperance, — Rev. Geo Prentice of Boston, Rev. C. W. Cushing of Auburndale, Rev. D. C. Knowles of Lowell, Rev. Dr. Warren of Boston — these are specimens of many, selecting from whom, one will not go amiss.

Rev. Wm. G. Babcock, of this city, preached on the Common, a Sunday evening, on "A Religion that can be Understood," illustrating his theme by the parables of the Pharisee and Publican, Prodigal Son and Good Samaritan. Will he please to add to them, the parables of the Talents, the Sower, the Ten Virgins, the Rich Fool, and Dives and Lazarus, if, as is probable, he considers this last a parable. He will find that they, with those he presented, set forth a religion that not only can be understood, but is needed by the multitude of unconverted persons that gather about him on such occasions.

When Christ gave His order to go into all the world, and preach the Gospel to every creature, He also told what the Gospel was that they were to preach, and what its effects. "He that believeth, and is baptised, shall be saved; He that believeth not, shall be damned." Let those who go forth into the streets, and parks, and public places, preaching, consider what they preach.

We are happy to see the *Central* getting so completely into agreement with our positions on what it calls "John, Sambo and the Indians." The last is the only one of the human brotherhood on whose Christian treatment by our nation we have ever differed from the *Central*. That difference it makes up, and accepts the positions we have advocated from the beginning. It has ceased to recommend their extermination and proposes to treat them like fellow-citizens and fellow-men. Our statement of the Chinese problem, it accepted after some words, which it means for pleasantry, we suppose, though we never heard them called by that name. Still it is not best to be too critical this hot weather. Our views culminated in almost the identical words with which it states its positions: —

"We wish them well. Now let all of us agree that Chinese Coolies shall not be brought here as slaves, or held to any kind of servitude; that when they come freely as other emigrants, they shall be well treated. What will settle that question? Even the Coolies must be well treated. Violence toward them is mean and cowardly, and does not punish the parties who are guilty."

We are glad to find it in substantial agreement with our views; no servitude here, none of their families in China, to get them here; "when they come freely as other emigrants, they shall be well treated." We keep ahead of it a little, and declare that however they come, they shall be well treated. The National problems of the Indian, the Negro, the Chinaman, and the workingman, as Frederick Douglas truly says, can only be settled on the basis of the Golden Rule. We are happy to find our views sustained by so good an authority.

The Attorney-General of Massachusetts has decided that all power to search and seize ale, porter, strong beer, and lager beer has ceased. They have dropped from the category of intoxicating liquors. If this be so, then any attempts to seize such liquors, providing the towns forbid the sale, will be illegal, and they enter, despite all efforts, into free and unrestricted trade. He also declares no indictment can be maintained for manufacturing or keeping for sale those kinds of liquors. The right of prohibition given to cities and towns extends only to actual sales.

With such a rendering of the law it would hardly seem worth the while for towns to vote at all upon the subject. The only chance one has to stop the business is after the liquor is sold and before it is drank. A poor law that.

Still, despite such feeble decisions, the work of prohibiting all sales should be done by every town; for the courts will revise their attorney or the people will revise their courts.

What sort of teachers we shall have in America when the Bible is put out of schools, and Christianity out of State, can be seen by the proceedings at the annual meeting of German school-masters, held last month at Vienna. Women took part as speakers. A hostility to revealed Christianity was openly expressed, and the words of Mr. Ditter were received with loud applause when he said: "Religious instruction must be quite separated from the Church. The doctrines of original sin, revelation, the Trinity, angels and devil, cannot be reconciled with anthropological principles." Who wants this upshot in the American Teachers' Convention?

Fowle, Torry & Co., whose advertisement appears in another column, have one of the most elegant carpet stores in Boston, where may always be found a large and choice assortment of carpets. We have dealt with this house from time to time, and have found it a pleasure to do business with them, they being courteous and truthful, two fine things in a business house.

The Vermont State Methodist Convention will be held at Montpelier, on Sept. 20th and 21st. It will be an excellent affair. Goodly preparations are being made for a fine time. The entertainment will be free and abundant. The new building for the school is going forward finely. We hope all our brethren in that State will come together for deliberation and coöperation on the advancement of our cause in all her borders.

The Pope will probably fly from Rome, as the French are going and the Italians are coming. We shall be happy to receive a call from him, when he arrives at Boston.

Many families are already at Hamilton. Father Merrill preached there a week ago last Sabbath. Large numbers will occupy cottages there the coming week.

The wife of Rev. Robert Parsons of Stoughton, died week before last. She left four children. She was greatly beloved. May the Lord sustain our brother in the valley of the shadow of death.

We call attention to the excellent essay of Dr. Clark's on Materialism. Our friends troubled with that error will find it very profitable.

Rev. Mr. Wendell has not yet joined our Church, though he is in sympathy with its doctrines. We trust he will soon be in its ministerial ranks.

TEMPERANCE CONVENTION. — We call attention to the notice of the State Temperance Convention in another column.

Nothing so elegant in the pictorial line as *Every Saturday*.

The Evangelical Alliance has been postponed. It looks now as if the war is near its end. If so, the meeting had better come off according to arrangement.

CORRECTION. — At the bottom of the previous page, "the widow," etc., should read "the wisdom of Dr. Dempster is seen in not limiting," etc.

PERSONAL.

Rev. J. W. F. Barnes, pastor of Chestnut St. Church, Providence, lies sick at the residence of Father Taylor, his father-in-law, in this city. His disease is congestion of the brain. He is improving. We implore for him the earnest prayers of our brethren. Few of our preachers have more brilliant gifts, none a lovelier nature. May he be raised up and restored again to the public places which he so highly honors.

Rev. George Whitaker, of Westfield, is compelled to partially suspend labors because of an affection of the brain. We hope for his speedy restoration.

Rev. M. M. Parkhurst has been appointed by the Governor Chaplain of the State's Prison. This we understand was at the earnest request of its officers. He will prove very successful in this great field. Few ministers have such influence with young men as he. He will treat this great body of errant but immortal souls wisely, tenderly, and faithfully.

Truman R. Hawley, esq., of this city, died of disease of the brain at Plymouth N. H., last Friday. He was attacked a week ago. He was well known and highly respected in this city, where for many years he was a useful and popular local preacher. The Church in Roxbury was organized under him. Other churches were also fostered by his gratuitous and laborious care. Few local preachers among us have been more serviceable. He was a successful merchant, an honored citizen, a beloved brother.

A large concourse of representatives of our churches attended his funeral, at his residence in Worcester Street, last Monday. Rev. Dr. Hare conducted the services very impressively.

Rev. F. A. Crafts, (formerly of the Maine, now of the Providence Conference,) and wife, celebrated the twenty-fifth anniversary of their marriage, at Middletown, Ct., July 18. There were present Dr. and Mrs. Cummings and lady, and several Professors from the Wesleyan University, Rev. C. F. Allen, of Bangor, a former classmate in Conference, Rev. E. Robinson, Presiding Elder on the District where Mr. Crafts preached soon after the event now brought to grateful remembrance, and many other friends. Many and beautiful were the tokens left by these friends, with kind wishes, and congratulations.

Rev. Mr. Wallace, editor of the *Methodist Home Journal*, Philadelphia, gives lively sketches, too lively, sometimes, of men and matters at Hamilton. This description of Rev. R. Pomeroy's sermon, is especially noteworthy. We hope Bro. Pomeroy will return to our August meetings. He will find a big welcome: —

"This preacher of righteousness regarded the 15th verse of the 7th chapter of Revelation as suggestive — 'Therefore are they before the throne of God.' The fact was prefaced that the credulous rest wholly upon authority — a new idea to such is more a perplexity than a pleasure until they get used to it. *Why* and *Wherefore*, are in the mouth of those that rest on the perception of truth; from these come the skeptics, or the evangelical Pauls, according as the doctors, into whose hands they fall, treat them.

"Now religion is reasonable. He who would make arbitrary use of power, the rule of God's action, mistakes the infinite. Revelation is full of reasons; its system is one of moral fitness. Moral fitness planned the mansions of heaven. Moral necessity made hell a habitation. Moral law demands holiness of heart. Holiness is the last great contingency of human redemption. The great fight of the moral universe culminates right here. Go down until you smell the damp of the tomb, and are restored to rise in the image of God, and see if hell does not rage. But despite the 'therefores' in the Word, still,

'God moves in a mysterious way,
His wonders to perform!'

"What we generally see of a thing, is the smallest part of it. The harness of thought and lightning hitched together is hard to understand. More mystical is prayer. If we could see how God could pray to himself through a mortal, then we would know more of a saint seen on his knees. The "therefore" includes the antecedents of time to individuals in heaven. The glory of heaven is all the more effulgent for shining against the night of time. The Christian saved, has his outlook on the other side of the eclipse; and the scenes of earth are the centre of attraction at this time to the universe. Formerly all the news came from heaven; since Christ came, earth can cause hand clapping there on account of 'a poor sinner saved by grace.' The veil that intervenes is of flimsy fabric. I hold my ear down to the chamber of death and listen. They say to me, 'Look through the swells of six thousand years, beating on the shores of time, stained with the blood of Abel, and that "which speaketh better things."' They still my murmurings, they are my admonition and example. Say they, 'Think you to be a *home-made* Christian, when we paved the way with blood?" Few of the living reprove me, but the biographer makes me feel little. I go down into the dens of the earth and the dark-fathomed cave of ocean, and see that the good have been there. When the rushing world jostles me as it sweeps by, I go and let the saints look wide-eyed at me out of the open windows of Heaven, and they embolden me. While the lions quarrel over their lean bones, let us be schooled with Daniel, and pray as he did aforetime. Are you down at the old furnace where they tried to scare three souls? I look into the lurid abyss and say, are you the *thing* that tried to burn four men, instead of three, and failed on the whole. I ask Herod's waiters why they couldn't make chains stay on Peter, and they hang their heads. Friends, take the suffering, if need be, to be washed in the blood of the Lamb; thus are we put in relationship to Jesus and the saints of all ages. We are crossing the lines every day. Soon like winged light we'll leave the land of sundown.

"To give the eccentricity, in excerpts, of this somewhat singular, but mighty man of God, is impossible. He must be heard to be felt, as he was on this occasion, by all who received the message through his ministrations.

"Father Jennison cried out, 'Brethren, to be crucified with Christ, it won't do to be tied up there with revival strings that snap asunder soon; we must be nailed to the cross, if not between thieves, even in the midst of a wicked and perverse generation.'"

The Methodist Church.

Will our ministerial and other brethren, please send us any items of religious interest in their churches. They will be gratefully acknowledged. Each can help us keep these columns full of fresh local knowledge. You alone can inform us respecting the points of Christian interest in your own church and neighborhood. Please send them as soon as they occur. We do not confine this request to any one section, but shall be happy to receive information from any part of the country, and from any section of the Church.

MASSACHUSETTS.

GRANITEVILLE, MASS. — Rev. M. H. A. Evans writes: We have reason to hope God is quickening his people in Graniteville.

Last Sabbath morning we baptized six candidates.

A large company manifested their interest by assembling at such an early hour at the river-side.

We thought there was a peculiar significance in the interrogative look each gave the other as,

"Shall we gather at the river?"

was sung.

In the afternoon, in a beautiful grove, we received ten into the church, six of whom were the heads of families. Forty partook of the sacrament. Several remarked, "The most blessed communion I ever enjoyed."

AN ARGUMENT IN FAVOR OF LAY PREACHING. — During our absence of two Sabbaths, Bro. James G. Butrick, a Congregationalist layman of the Appleton Street Church, Lowell, preached to the very great edification of the people.

Our church edifice rapidly approaches completion, but we are yet short over $4,000.

It must be raised before the church is received from the contractors.

Our trust is in God, and the benevolent men of means of our church.

FALL RIVER.— Our brother, Rev. E. J. Haynes, is in such a happy state of mind, that we know his letter will bring others to a like state: "Fall River Methodism has doubtless great reason to thank God for the prosperity that has attended her from the first. Yet among the many good things that the Great Hand has so freely scattered for her rejoicing, the payment of a heavy church debt, on a recent Sabbath afternoon, that has for years hung over St. Paul's Church, should not be counted among the least. The whole amount of the debt at the beginning of the present Conference year, was $7,000. Within the last few months by dint of an earnest effort, subscriptions to the amount of some five thousand dollars and more, had been realized, and last Sabbath afternoon, we came to the conclusion that the weather was hot enough, vexatious enough, and taken all in all, sufficiently disagreeable, to make the giving of even ten cents a very respectable cross, and hence, in these days, when religion is so generally popular and crosses so few — compared with the days of the catacombs, you know — being desirous of giving every man the benefit of that cross-bearing which leads to crown-wearing, we determined to ask of the crowded congregation that filled the heated church, to stop fanning long enough to give us the little collection of $1,155. But we had reckoned without our host. It was no cross at all, and the whole sum was picked up in sums of a hundred, fifty, and fives, in scarcely no time. Thus at last, thank God! St. Paul's Church in Fall River is free of debt to all save the great God. So here we are, unfortunate (?), not able to find a cross — not even in paying a church debt in July — for nothing seems a cross to the noble-hearted men and women — not all members of the Church, indeed — who compose this congregation. They repair the parsonage and reduce its rent; they increase their minister's salary and give him a generous vacation; they do their part toward the new Quarry Street Mission Church, in connection with the 1st M. E. Church, which is now, by the way, nearly ready for dedication. And with all this, God is well pleased we know, for, best of all, he has breathed upon us, and sinners are being converted."

MAINE.

REV. J. GLEASON, writes: — The work of holiness is progressing gloriously on Durham Circuit, and the sequence is a continual revival. Last winter several entered into the Rest of Faith, and now rejoice in the triumphant state of perfect love; continually living in complete resignation to the will of God. Since that memorable hour of entire consecration and conjoining of hands around the pulpit in old Durham Church, there has been manifested a peculiar spirit of earnest faith, constant hope, great meekness, and wonderful love in this society; and the result is continual prosperity and increase in the congregation. Last Sabbath we baptized six, and it proved a season of great power; solemn, yet glorious; and the candidates baptized, shouted aloud the praises of our Heavenly King, while others have presented themselves for Christian baptism. After the afternoon sermon, forty rose, testifying their desire to be wholly sanctified, while two weeks preceding this (at Durham Corner) thirty rose in the congregation, declaring thereby that they were free from guilt and condemnation, but earnestly desired, and were groaning to have their souls wholly sanctified. The public services of the Sabbath are seasons of refreshing from the presence of the Lord. Prayer-meetings are lively, and the class-meetings are continually rising in power and majesty, while all happily unite in singing,

"Glory! Glory to the Lamb!"

EAST MAINE CONFERENCE.

BUCKSPORT DISTRICT.— The debt of our church at Calais has been paid. Bro. Tupper is making a fine impression. The beautiful Wesleyan Church at St. Stephen, opposite Calais, will be dedicated in a few weeks. It will cost $16,000. Our friends at Milltown contemplate securing a better parsonage. This is a step in the right direction. Other places ought to do the same. The outside of our church at Eastport has been well painted, and is very much improved in appearance. The successful pastor, Rev. A. S. Townsend, has it in his heart to improve the parsonage, and it will be done. Our cause is still prospering there. Rev. I. F. Row, just from England, has entered upon his work with success at Lubec.

Bro. Davis is in labors more abundant at East Machias and Whiting. He has also invaded his Infallibility's dominions at Trescott, and the booming of his cannon has been heard at No. 14; while the smoke of his guns, drifting over the forests toward Cooper, is premonitory of an attack upon the last named place. Bro. S. H. Beale has entered into Bro. Gross's labors at Machias, and is caring for the young converts like a father among his children. This is sometimes a difficult, and always a very necessary work — the care of the churches. The friends at Columbia Falls, Rev. W. S. McKellar, pastor, are enlarging the parsonage by the addition of an ell, which will make it much more convenient.

There is a good prospect of a large fall term at the East Maine Conference Seminary. Miss Belle Allen of Bangor, will be added to the board of teachers, making four college graduates on the board. Profs. Arey and Haskell are conducting Sunday-schools in the vicinity, and thereby setting a good example for other Christians. Excursions on the Penobscot are the order of the day. Almost every day crowds of people are floating on these waters where they can enjoy the pure breath of heaven, and the beautiful scenery on either hand. The objective points are Castine, Fort Point, Long Island, and the Camp ground at Northport, a few miles south of the city of Belfast. Some who float joyfully on these waters now, will float out on the great ocean of eternity before another beautiful summer will come. Such is life — death!

First class piety secures first-class acts. There is a debt of $1,000 on our church at Bucksport village, the result of very much improving our church accommodations. There is a very aged brother here who is always present at all church services, very active in the worship of God, and who pays liberally to support the institutions of Christianity. He is the most thoroughly godly and holy man in the society. Of his own accord he has offered to pay the church debt, if others will pay for and furnish a parsonage. This is a good, liberal offer, wisely made, and a fitting crown for the evening of a well-spent life. He said the other evening, in the prayer-meeting, that there had not been a doubt in his mind for years as to his entire acceptance with God, and if he had died suddenly at any moment he should have gone in full and blissful hope of heaven.

Rich brethren in larger places may have made larger donations because they had more means, but do they all possess this type of piety? Such a state is very blessed here, and glorious for the great hereafter. "See that ye have this grace also."

CONNECTICUT.

MYSTIC BRIDGE, CT. — Rev. W. T. Worth writes: In 1867, our new and beautiful church edifice was erected, and in November of that year was dedicated to the service of God. Its total cost was about $32,000. Near $15,000 had been provided for at the time of its erection; and $17,000 remained to be paid. An effort was made on dedication day to meet this sum, and pledges were received for all but about $1,000; but as their payment was conditioned on the reception of pledges for the whole amount, and as such pledges were not then nor subsequently obtained, the whole burden of the debt fell back on the Board of Trustees, who, for the past three years have been paying interest half-yearly on $16,000 of this amount, for which outlay they do not ask to be repaid. Only those who have had a similar perplexity know how much this pecuniary embarrassment has hindered the Lord's work during my pastorate, and I presume its influence was the same upon the work of my predecessor. A little while since we commenced an effort through which we have been laboring, hoping, fearing, and committing our case to God: and at last we have the result. Our work was finished last Sabbath, sufficient money having been securely pledged to meet all liabilities. Surely we have abundant cause for devout praise to God "from whom all blessings flow." And we do rejoice at the new prospect which opens before us: far out from the gloom which covered us in the early Spring we have been permitted to rise to do the grand work expected of the Lord's church, to spread His fame, and lead men to Him. And, as all trials, if well improved, are designed to give men a purer Christ-likeness, we may hope that our church here will never forget "the hole of the pit from whence they were digged," and aspire to a general and steady spiritual life in Christ Jesus. Will the churches rejoice with and pray for us?

VERMONT.

MIDDLETOWN, VT., July 6. — Rev. A. F. Bailey writes: — Perhaps a word from an old friend, away over the mountains, and on the "disputed territory," — and into the dispute about which you, yourself, Mr. Editor, occasionally enter — may not be unacceptable. And all the more so, since the free caloric of these heated days may have (in some less favored localities,) enervated some of your numerous pens.

But where one undertakes a task like this, he should have something to say. And, in writing to a religious paper he should have something to say of, at least, a moral turn, even if it be on an immoral subject, like the MacFarland-Richardson case. But, I cannot write about revivals, for there are none. Nor about picnics and excursions, for they are too common, not to say unclean. As for reforms they are very infrequent, or are so individual and obscure as not to attract, even if they deserve, notice.

The world moves, doubtless, but millenialwards, either so slow absolutely, or else so slow relatively for my notions, that I find, as other people do not, but little sensational in it at all. However, I have my theory about that, or one that I have adopted, and that is no small comfort to me.

Just now, then, there don't seem to be anything of interest, but College Commencements, and save to the alumni but little do they afford. And such, strange as it may seem, affords me a bit of inspiration, and so it appears that there is somewhat inspiring about them, or something the curious public may wish to know.

Did you ever hear of "Ripley Female College?" That's a queer enough question to ask a man who has heard, or is supposed to have heard, about every place and thing. But were you ever, traveller as we know you to be from your "Wallet," in Poultney, Vermont? Doubtless, and have both heard of and seen the college there. A very charming place is Poultney, finer than the name, for I never fancied that, — it savors too much of a rank *foul*-ish flavor, for one of such fair tastes as myself. But, despite the name, Poultney, with its picturesque sitting among these green hills is, beyond all question, what I called it, a charming place, and "Ripley Female College" is a fine institution, the chief adornment of the place.

And that is saying much, for the attractions both in and around Poultney are surpassed by few villages. Near the mountains, near the lakes with a river of its own, near the famous Chalybeate Waters of Middletown, — famous for their healing qualities, — itself, in short, *a*, if not *the* "hub," favored with fine roads; finely shaded and greatly variegated in scenery, enshrining within its quiet borders a moral and religious and highly cultivated population, with their respective churches, it is not second to any place in beauty and attractiveness, as a place of rest and retirement, in all this region of attractive places.

But it has become *quite a summer resort*. One Dr. John Newman, a very good Methodist, and too good to be in the least a bigot, has charge of Ripley College. This institution he not only uses to provide a first class education for our fair daughters, — and of which provision, all must be happy and fortunate, who avail themselves, as many do, — but as the edifice itself is large, fine, and spacious, of most beautiful situation, with lawn, grove and playground surroundings, blessed with pure air, and provided with gymnasium and baths, and the like, he is able to entertain, as he does, a large class of select boarders, who find here a home. Indeed, many such avail themselves of his very desirable accommodation, and conveniences, during the heated summer term, — the vacation of the school.

In visiting this institution I was surprised at the neatness and comfort that pervaded every part of the spacious edifice. No expense has been spared, while great taste has been displayed in fitting it up, both for school and boarding purposes. Nor is the Doctor regardless of the table he spreads, and the viands with which they are covered. He not only takes care of the immortal, but also of the mortal parts.

The Anniversary of the institution has just occurred, commencing on Saturday the 2d inst, and closing on the 6th. The annual sermon was by one whom you advertised or characterized in your columns as "a stalwart preacher," of course the sermon was a stalwart affair. Particularly was I pleased with the exercises of the "Dana Natural History Society." The young ladies showed an acquaintance with the common objects of the Creator's handiwork, that was very noticeable and commendatory, and that they had acquired habits of observation that must be of great pleasure and profit to them through life. The other exercises, I learn, were of a high order, for I was not able to remain to the close. Yours truly.

DELAWARE CONFERENCE SESSION. — The Delaware Conference, Bishop Scott presiding, was held at Cambridge, Md., July 21 – 25.

The total lay membership is 10,967, a net increase during the year of 698. The local preachers number 154, an increase of 15. There are also 145, an increase of 42 over the number reported in the General Minutes of 1869. The Sunday-school statistics show 1,335 Sunday-schools, 839 teachers and officers, and 4,584 scholars, being an increase of 6 schools, 206 officers and teachers, but a decrease of 252 scholars.

Eight preachers were received on trial. Five were continued on trial. Five preachers were elected and ordained Elders. No deacons were ordained.

The next Conference was appointed to be held in Salem, N. J.

Recently at Danville, Ill., a member of the M. E. Church there gave $10,000 to the Church Extension Society, and $5,000 to the Freedmen's Aid Society.

Peter Cartwright spoke at Dubuque, Iowa, a few days ago, and a paper of that city remarks: "It was a strange sight, and one we may never expect to see again, to behold a man in the pulpit before us who was eighty-six years old, and had been eighty years a citizen of the West, and who, sixty years ago, crossed the Mississippi where is now St. Louis. He preached in the State of Illinois when Chicago was unknown, and he has spent sixty years in the saddle riding through the great West."

The Christian World.

EVANGELICAL ALLIANCE.

The following is the official programme of this great and important meeting : —

PRELIMINARY SESSION.

Thursday Evening, September 23d.

Social reunion of members and delegates in a public hall.

Address of Welcome, by the Rev. William Adams, D. D., LL. D., New York ; and replies by officers and delegates of Foreign Alliances.

Friday, September 23d.

1. Organization of the Conference — Election of officers, &c.
2. Address by the President of the Conference.
3. Reports on the present state of Protestant Christendom.

The Rev. Eugene Bersier : State of Religion in France.

Prof. A. Tholuck, D. D., Halle : Evangelical Theology in Germany.

The Rev. H. Krummacher, Brandenburg : Practical Religion in Germany.

The Rev. Cohen Stuart, Rotterdam : Holland and Belgium.

Prof. Revsi, Florence : Italy.

The Rev. Antonio Carrasco, Madrid : Spain.

Dean Kind, of the Grisons : Switzerland.

Bishop Martensen, or Dr. Calker, Copenhagen : Scandinavia.

The Rev. Mr. Konig, Hungary : Austria.

The Rev. Robert Murray, D. D., Halifax : British Provinces of America.

The Rev. Abel Stevens, D. D., Brooklyn, N. Y., United States.

Saturday, September 24th.

CHRISTIAN UNION.

1. Vital Union by Faith with Christ — the basis of Christian Union :

The Rev. Joseph Angus, D. D , London.

Prof. Chas. Hodge, D. D., Princeton, N. J.

2. The Communion of Saints : Modes of its Promotion and Manifestation — Christian Union consistent with Denominational Distinctions :

Bishop Mellvaine, D. D., D. C. L., Cincinnati, Ohio.

The Rev. C. D. Marston, Rector of Kersal Manchester.

3. The Evangelical Alliance — its Objects and Influence in promoting Christian Union and Religious Liberty :

The Rev. James Davis, Secretary of the British Organization.

Bishop Geo. D. Cummins, D. D., of Kentucky.

4. Relations, Spiritual and Ecclesiastical, between the United States of America and the British Empire :

The Rev. John Stoughton, D. D., London.

5. Religious Relations between America and Continental Europe :

Prof. Philip Schaff, D. D., New York.

Sunday, September 25th.

Morning — Sermons by ministers from Europe in all the churches opened to the Alliance.

Evening — Meetings for prayer and short Addresses in various churches and in different languages.

Monday, September 26th.

CHRISTIANITY AND ITS ANTAGONISTS.

1. Rationalism and Pantheism :

Prof. Von der Goltz, D. D., Basel Switzerland.

Prof. W. F. Warren, D. D., Boston.

2. Materialism and Positivism :

Pres. James M'Cosh, D. D., LL. D., Princetown, N. J.

3. The Causes of, and Best Methods of Counteracting Modern Infidelity :

The Rev. John Cairns, D. D., Berwick, England.

Prof. Theodore Christlieb, D.D., Bonn, Prussia.

The Rev. Henry Allen, London.

4. Harmony of Science and Revelation :

General Superintendent W. Hoffman, D. D., Berlin.

Prof. Arnold Henry Guyot, Princeton, N. J.

5. The Gospel History and Modern Skepticism :

Prof. J. J. Van Oosterzee, D. D., Utrecht, Holland.

6. The Gospel and Philosophy :

Prof. Earnest Naville, Geneva.

7. Reason and Faith :

The Rev. E. A. Washburn, D. D., New York.

8. Christianity and Humanity :

Prof. F. Godet, D. D., Neuchatel.

Thursday, September 27th.

CHRISTIAN LIFE.

1. Personal Religion — its Aids and Hindrances :

Prof. Phelps, D. D., Andover, Mass.

The Rev. Richard Fuller, D. D., Baltimore, Md.

2. Family Religion :

Charles Reed, esq., M. P., England.

The Rev. W. S. Plumer, D. D., Columbia, S. C.

3. Sunday-schools :

The Rev. Richard Newton, D. D., Philadelphia.

The Rev. Edwin B. Webb., D. D., Boston.

The Rev. J. H. Vincent, D. D., New York.

4. Religious Aspects of Popular Education to Christian Countries :

Hon. Baron Van Loon, Amsterdam, (with regard to Holland.)

Pres. Mark Hopkins, D. D., William's College, Mass., (with regard to America.)

Prof. Pfleiderer, Wurtemburg, (with regard to Germany.)

5. Religious Education in the South :

The Rev. B. Sears, D. D., Staunton, Va.

6. Demands of Christianity upon its Professors in Commercial and Public Affairs — the Right use of Wealth :

Bishop Matthew Simpson, D. D , Philadelphia.

Pres. Martin B. Anderson, D. D., Rochester, N. Y.

7. Revivals of Religion ; how to make them productive of permanent good :

W. W. Patton, D. D., Chicago, Ill.

S. W. Fisher, D. D. Utica, N. Y.

8. Christianity and the Press :

G. H. Davis, LL. D., Sec. London Rel. Tract Society.

The Rev. W. R. Williams, D. D., New York.

Wednesday, September, 28th.

PROTESTANTISM AND ROMANISM.

1 Principles of the Reformation — Supremacy of the Bible — Justification by Faith — Christian Liberty :

Prof. I. A. Dorner, D. D., University of Berlin.

2. Effects of the Reformation on Modern Civilization :

Prof. I. Lichtenberger, D. G., Strasburg.

Prof. George P. Fisher, D. D., New Haven.

3. Present Aspects of Romanism — Ultramontanism — The Œcumenical Council of 1869 — Temporal Power of the Papacy — Lessons to be learnt from Romanism :

The Rev. Edmund De Pressense, D. D., Paris.

The Rev. R. S. Storrs, D. D., Brooklyn.

4. The training required to enable Protestant Ministers effectually to meet the Intellectual and Practical Demands of the Present Age :

The Rev. Frank Coulin, D. D., Geneva.

Prof. Alvan Hovey, D. D., Newton Centre, Mass.

Thursday, September 29th.

CHRISTIANITY AND CIVIL GOVERNMENT.

1. Present State of Religious Liberty in the different nations of Christendom :

The Rev. Edward Sreane, D. D., London

2. Church and State :

The Rev. Fred. Fabri, D. D., Bremen, Prussia.

Prof. Theodore Dwight, LL. D., New York.

3. Constitution and Government in the United States, as Related to Religion :

Pres. Woolsey, D. D., Yale College, New Haven.

4. Legislation upon Moral Questions :

Hon. W. M. Evarts, LL. D., New York.

5. Sunday Laws :

Alex. Lombard, esq., Geneva, Switzerland.

Hon. William F. Allen, Albany, N. Y.

The Rev. John Gritton, Lord's Day Observance Society, London.

6. The Free Churches on the Continent of Europe :

Prof. Astie, Lausanne, Switzerland.

Prof. C. Pronier, Geneva, Switzerland.

7. The effects of Civil and Religious Liberty upon Christianity :

Prof. Daniel R. Goodwin, D. D., Philadelphia.

8. Support of the Ministry :

Pres. W. H. Campbell, D. D., New Brunswick, N. J.

The Rev. John Hall, D. D., New York.

Friday, September 30th.

CHRISTIAN MISSIONS — FOREIGN AND DOMESTIC.

1. Protestant and Roman Catholic Missions compared in their Principles, Methods, and Results : The Rev. Dr. Gaundemann, Gotha, Germany.

2. Protestant Missions among the Oriental Churches : The Rev. Dr. H. H. Jessup, Beyrut, Syria.

3. Missions among Civilized and Uncivilized Nations : The Rev. Joseph Mullens, D. D., Secretary of the London Miss. Society.

4. Territorial Divisions of Missionary Fields of Labor : The Rev. Rufus Anderson, D. D., Boston. The Rev. Prof. A. H. Charteris, D D., Edinburg, Dean of the Chapel Royal.

5. Obligations of Science, Literature, and Diplomacy to Christian Missions : The Rev. Dr. Van Dyck, M. D., Beyrut, Syria. Hon. Peter Parker, M. D., LL. D., Washington, D. C.

6. Evangelization of the masses in nominally Christian Countries — Inner Missions in Germany — City Missions in England and the United States, etc. — Lay Preaching : Count Andreas Bernsedf, President of the German Branch of the E. A. The Rev. Dr. Nast, Cincinnati. Dr. L. S. Jacobi, Bremen.

7. Christian Work among Western settlers, the Freedmen, Indians, and Chinese in the United States : Bishop Payne, Zenia, Ohio (Freedmen.)

8. Laws and Modes of Progress in Christ's Kingdom : The Rev Horace Bushnell, D. D., Hartford, Ct.

Saturday, October 1st.

CHRISTIANITY, AND SOCIAL EVILS.

1. Intemperance and its suppression : Prof. H. A. Nelson, D. D., Lane Theol. Seminary, Cincinnati.

2. Pauperism and its Remedy : The Rev. W. A. Muhlenberg, D. D., New York. G. H. Stuart, esq., Philadelphia.

3. War and its Prevention : The Rev. Henry W. Beecher, Brooklyn, N. Y.

4. False Theories of Marriage, with special reference to Mormonism : Prof. Daniel P. Kidder, D. D., Chicago.

5. Christian Philanthropy — Hospitals — Deaconesses — Refuges — Ragged Schools — Prisons : The Rev. Dr. Wichern, Berlin, Prussia. " The Rev. Thos. Guthrie, D. D., Edinburg. George Hanbury, esq., London. Coun-Agenor de Gasparin, Geneva. The Rev. Dr. Passavant, Pittsburg, Pa. Angus A. Croll, esq., London. Bishop B. Bigler, Lancaster, Pa.

Sunday, October 2d.

CLOSE OF THE CONFERENCE.

Morning. — Sermons in various churches in New York, Brooklyn, and vicinity.

Evening — Farewell service Conference, with addresses and prayers in each language represented.

VERMONT CONFERENCE SEMINARY, AND FEMALE COLLEGE.

The school year closed Wednesday the 20th inst. The anniversary exercises commenced the 17th with the annual sermon by Rev. R. W. Worthen, and an address to the graduating class by Prof. Chester, Principal. The sermon was founded on Acts xiii. 36. Theme, — " The business of a good man is to serve his generation."

A lecture by Rev. H. W. Warren, Charlestown, Mass., was delivered Tuesday evening before the young ladies of the Æsthetic Society. Subject, — " Forces in a Sunbeam." It was intensely interesting ; and was emphatically an example of *science made easy*. The most abstruse scientific truths were brought within the easy comprehension of all.

The examinations occurred Tuesday and forenoon of Wednesday.

Several of the committee appointed by Conference were present ; and quite a number of other visiting friends.

These exercises are increasing in interest from term to term, and larger numbers gather to participate in them.

Nine graduated this year, five ladies and four gentlemen. The examination of the whole school was very satisfactory to all the committee, and especially that of the graduates, who, without exception, showed that they had worked hard and successfully. The Committee made their report of the examinations at the closing exercises in the chapel, which showed an average above the average. The Committee were unanimous in expressing the utmost confidence in the administration of the school ; and confidently recommended it as second to none in the country for mental and moral discipline.

The Rhetorical exercises of the graduating class occurred Wednesday evening. Taken as a whole these were the best we have ever attended in connection with the school.

All the productions were very creditable and finely rendered, and some of them were very superior. These exercises were almost faultless. They were followed by the awarding of diplomas to the young ladies who had satisfactorily completed the Female College course of study.

Great praise is due Prof. Chester and his associates for the success with which they have met in carrying the school through the crisis of the removal to Montpelier, — The future prosperity of which seems now beyond a doubt.

The health of Prof. Chester has failed under the pressure of care and extra labor incident to this removal ; and he has felt obliged to resign the Principalship.

During his administration the school has passed successfully the most critical period of its history, for which the patrons of the school are laid under everlasting obligations to him. It is hoped that a brief retirement from such responsible work will result favorably for his health, for which the prayers of his many friends will be earnestly offered.

The corner-stone of the new Seminary building was laid with appropriate ceremonies Wednesday afternoon. Pertinent remarks were made by Rev. E. W. Parker of our India Mission, and Hon. C. W. Willard, M. C. The walls of the building are half up, but it was thought best to lay the corner-stone in connection with the anniversary exercises. This brought a larger number of the friends of the school together than could otherwise have been got together.

The building is to be of brick, four stories high above the basement, with French roof, and other things to correspond. It will be an ornament to Seminary Hill, and an honor to the Church in this State.

It will be ready for use next year, if all be well. It is believed that the Methodists of the State are determined to put their school upon a sure foundation, both morally and financially, and thus occupy the prominent place among the churches as educators which our numbers and wealth demand we should.

H. A. SPENCER,
Sec. Com. Visitors.

DERBY, VT., *July* 25, 1870.

NEW HAMPSHIRE GLEANINGS.

A very interesting union Sabbath-school picnic was held on the old camp-ground, near New Market Junction on July 27th. The day was one of the summer's happiest moods. The air was cool and refreshing after several very warm days that had just passed. The sky was clear, and the stately old trees that shaded the hosts of God, when gathered here to worship in former days, cast a heavy shadow over the children while at their romping, and the men and women engaged in social converse.

There were many old memories stirred by the associations ; some who had sought the Saviour here, others who had been powerfully blest while on the race for heaven. The sermons and exhortations, prayers and songs, kindred and friends, many of whom are gone, were in the thoughts and on the tongue. Religious associations were strangely revived, as a theme of conversation for a picnic occasion.

Like an old church that has stood through a score and more of years, the worshippers go back, after a long absence, and precious memories gather in the mind, and in the multitude of the thoughts ; a joyful smile covers the face, or a tear falls from the eye, just as we witnessed on this occasion, in our strolls, among those who had been here in tents, to serve the Lord. The Sabbath-schools connected with the Methodist church, in Exeter, South New Market, New Market, Greenland and Portsmouth, were all represented by their pastors and delegations from their schools. The crowd of people, and the park of teams on the edge of the grove, were reminders of the moving scenes of old camp-meeting days.

About one o'clock, Rev. G. N. Bryant called the people to order, and after making a few appropriate remarks in a very happy manner, asked the people to elect a president for the day, and they chose Rev. J. Pike. Nothing would do now but a speech from the President. This was given in a few well chosen words, right to the point. Rev. C. M. Dinsmore then read an essay, and Rev. Geo. P. Wilson, city missionary of Lawrence, the great Sunday-school man, was introduced as the speaker of the day. He gave the children one of his inimitable speeches, which created much of good humor and applause. This concluded the formal exercises of the day, and everybody was set free to seek a pleasant time.

The New Market cornet band discoursed fine music during the day to the delight of the people, and they furnished some of their best pieces during the services at the stand. A choir was extemporized during the afternoon, and they filled the air, with such songs, as

" There is a fountain filled with blood,"

sung in genuine camp-meeting style. It seemed as though the eight days' meeting to come at Epping, cast its shadow before.

Some say it was the best Sabbath-school picnic they ever attended. The pleasant morning ride in the cars or teams to the ground, the ice-cream and lemonade, the contents of the baskets, the swings and the children at play, meeting old friends and the conversation, the music and speaking, the excellent order and perfect harmony in all the arrangements, and their execution, and the happy appearance of the multitude as they gathered in groups, small, and large, to go back to their homes, all said, this thing ought to be repeated again and again, from year to year.

THE LATE CANADIAN CONFERENCE.

The Rev. Gervase Smith, in a letter to the London *Methodist Recorder*, gives his impressions of the late Canadian Conference. We make a few extracts. He was somewhat bewildered by the public character of the Conference, being accustomed to " closed doors " in the Old Country : —

" No doubt it is very pleasant to see bright and beaming faces looking down upon the Conference ; for a majority of the visitors are ladies. I thought I perceived now and then a subtle magnetism at work ; and frequently a friendly politeness suggested a trip among the younger brethren from the floor of the Conference to the galleries ; and the attention was liable to be taken from the business in hand. On the whole, therefore, though I never saw the liberty abused for a mo-

ment by the friends who came to listen, I seemed to think that the arrangement did not really help the Conference. But, on the other hand, the interest taken in the proceedings was so sincere and hearty, and the geniality of the people so apparent, that I could not find it in my heart to shut them out, the privilege of entry being once conceded. I came to the conclusion in this matter, therefore, as well as on several others, that the Canadian plan is the best for Canada, and the English for England."

Mr. Smith gives a large portion of the speeches of our delegates, Drs. Lindsay and Lowry, speaking of both in terms of high commendation, characterizing their addresses as "manly, outspoken, and brotherly."

"In a new country like this there are 'not many fathers.' But a few blessed and noble veterans are scattered over the Conference, and several are round the chair. The co-delegate, Dr. Evans, is calm, collected, judicious, thoroughly reliable; and, I should *guess*, a fine specimen of the old conservative, disciplinarian school. The Ex-President, Mr. Elliott, says little and thinks much; and while he possesses a kindly disposition, is, I should think, an awkward antagonist when his opponent is acting the part of a special pleader. Dr. Green and Mr. Jones are men of mark and wisdom, and when they rise to speak are listened to with the respect which age and eminent service have the right to expect; while Dr. Ryerson retains his freshness and vigor to a remarkable degree. No name is mentioned in the Conference with greater veneration, and, when occasion calls for it, no man can wield a Saxon hammer with greater effect. On one occasion during the Conference he exhibited the fire of a quarter of a century gone by; and as he gave his 'strong reasons,' and poured out his indignation and withering satire, the eyes of the elders kindled with delight; and when he sat down some one *naïvely* cried, 'Why, Richard is himself again.'

"Looking from the platform to the body of the Conference, I was much impressed with its general appearance. It is composed chiefly of middle-aged and junior men. I cannot hesitate a moment in saying that for sobriety of judgment, and attention to business, and facility of expression, they can take their stand by the side of their brethren at home. Of course, here and there is to be found an oddity; and a great boon it is to a hard-wrought Conference that such a one now and then stands up, and affords relaxation and relief. But, on the whole, they are a noble set of men, and I very soon was prepared to yield to them admiration and affection. The mother Conference has no need to be ashamed of her Canadian sons."

Our Social Meeting.

A solemn word of warning is this:—

"I'M DYING, PRAY FOR ME."

These were the last words of a young man, only 18 years old, spoken more than six years since, but I seem to hear them now. We laid him on the sofa, and he was gone. He died in his full strength, being sick less than three days. Poor boy — how he clung to life. How hard for parents to see their first-born cut down so early in life. But the saddest thing of all, was, that this young man should die, leaving no good evidence that he was prepared. Only a minute before, he had said that he did not pray, and his parents had said that they feared to have prayer offered in his behalf, lest it might in some way injure him, and their refusal to have prayer by his side, had scarcely been given, when he rising to his feet and gasping for breath, said, "I'm dying, pray for me."

He had just admitted that it was necessary to have religion, not only in sickness but in health. Alas! that so many like him are putting off this preparation, though convinced of its necessity.

Dr. Chenery has a pleasant item, bearing on —

CLOSING CHURCHES.

Church Street Church has set a good example in reference to closing the house of God during the temporary absence of its pastor. Their social meetings continue the same; but instead of preaching they have a love-feast in the forenoon, and a holiness meeting in the afternoon.

Last Sunday, which was their first, they had an excellent love-feast, and though the air was oppressively hot in the afternoon, the meeting for the promotion of holiness was well-attended and richly enjoyed. Truly it was good to be there.

Friends from other churches came in, and bore testimony to the all-cleansing power of the blood of Christ, and the time was so well occupied, that though the meeting was continued half an hour later than usual, many were surprised that the hour for closing had come.

A lady said she had never enjoyed such a meeting. A brother said that he should bless God to all eternity for that day. A young sister declared that she could not rest till pure within. An Orthodox brother got in favor with "women speaking in meeting." Who would not be in favor with their speaking when they have such an experience to relate, and such a blessed testimony to give? If they have but an uncertain hope, there is some reason for them to "keep silence in the churches." But when the spirit of Christ pervades them through and through, and they know that Jesus saves them now, how can they "keep silence?" If they should hold their peace the very stones would cry out. There is nothing like full salvation. How it scatters to the winds human imposed barriers. This is the liberty wherewith Christ makes his people free. Their feet stand in a large place. Who shall say, Hold! when God bids us speak? This fullness of God is what we all should have.

We are looking for glorious displays of divine power in Church Street. How eminently fitting it is for us, rather to double our diligence as we see the day approaching. The spirit of a good minister of the East Maine Conference, now with God, ought to pervade the Church: "It is the day of toil. The sun is up. There will be a long time to rest by-and-by." Let others follow the example of Church Street, and keep the fire burning.

The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

MULCHING TREES. — It is always a good plan to mulch newly set trees, for though they may start well in the spring, they will be quite likely to suffer, if not die, by mid-summer. It is well to use hay, straw or some material, and to such a depth that it will prevent evaporation, and keep the ground moist and cool beneath. It is also an excellent thing to mulch under trees that have been set years, even old trees in the orchard. We have known orchards where this course has been pursued with the best results. All the fruit that falls is secured without injury, the ground kept moist and the temperature uniform, while the mulch decaying serves as a fertilizer. It is rather expensive to be sure, to purchase good hay or straw for this purpose, but that of a poor quality can be used.

MARKETING FRUIT. — Let every person who sends fruit to market, sort and pack it so that it will reach its destination without injury. If in barrels, let it be so tightly pressed together that it will not shake about. If in boxes, pack it properly, and let it be so sorted that the purchasers may not be deceived. Have the fruit good all through. It pays better in the end to do right, say nothing about principle.

WATERING PLANTS. — During the driest and hottest part of the season the flower garden will need to be watered. This work should be done at night after the sun is down, and if possible with water that has been exposed to the air, so that it has become about the temperature of the air. Then with a water pot apply the water so that the leaves will be wet by it. If, however, the water is cold, or the watering takes place when the sun is up, let it be applied only to the *roots* of the plants. Give water enough in both cases to soak the ground, as a mere sprinkling only crusts the earth over, and does little good. In watering trees or large plants, it may be better to make holes with a bar before the water is applied and it penetrates more quickly and deeper.

We always prefer brook, spring, or pond water, to well water, for this purpose, as it comes nearer to that supplied by nature. Vases, pots and baskets, filled with plants need frequent waterings for being exposed to sun and winds they soon dry.

DROPPING APPLES. — Whenever there is a crop of this fruit it will be observed that many apples have already fallen from being injured by worms. Now if these wormy apples are suffered to remain, the worms they contain will pass through the necessary change and be prepared to do havoc among the apples in increased numbers next year. Now here is one of the cases where an ounce of prevention is worth a pound of cure, and when pains should be taken to destroy the worms by feeding the apples either raw or cooked to pigs, or putting them where the worms will be destroyed. We have known orchardists to turn pigs into their orchards and let them pick up all the fruit that fell. Some seasons, this worm does a great deal of mischief, and it is worth our effort to lessen their numbers.

THIN THE PEARS. — It is not yet too late to do this work with the late varieties if it has not already been done. Why grow small, poor, and ill-shapen specimens? Far better let the strength of the tree go into the good shaped fruit. Then some varieties are inclined to over bear, and they surely should be thinned, if one regards at all the future of the trees.

WEANING COLTS. — We often, when travelling through the country in the fall, see colts with a rough, staring coat; eyes nearly closed, and a watery matter exuding therefrom, with a body shaped like a squash seed, which, but a few weeks before, while running with the mare, were possessed of a sleek, shining coat, eyes bright, and body as round as a barrel. Now the question arises, what is the cause of this? I answer, in nine cases out of ten, it is improper weaning. Nearly every colt in a farming community is allowed to run with its mother until about four or five months old, when, to suit the convenience of the owner, it is turned into some distant field out of sight, and if possible, out of hearing of its mother, there to run and whinney, and worry, until it brings upon itself a fever which weakens the constitution, closes the pores of the skin, and, in brief, the whole organs of digestion become more or less diseased. All of this can be avoided by a little care in weaning.

My way of weaning is this: — When my colt is four and half or five months old, I put a strong leather halter upon him and place him in a stall, and put his mother in an adjoining stall with a partition between, so arranged that they can see each other, and if possible get their heads together. The first day I let the colt nurse twice; the next two days once. I feed the mare upon dry hay and dry feed, and about half milk her two or three times a day until dry. The colt I feed upon new mown grass or fine clover hay, and give him a pint of oats twice per day, and in about two weeks I have my colt weaned, and my mare dry, with my colt looking as fine as ever. When he is one year old, he has as much growth, and development of muscle, as one two years old weaned in the first described manner. When the mare becomes dry, colt and mare may be turned out together again in pasture. — *Ibid.*

The Righteous Dead.

Father AMOS ADAMS, of Winchester, N. H., died July 3, 1870, aged 96 years and 10 months.

This aged Christian patriarch has been an object of interest to many of our ministers and people for many years. He was born three years before our independence was declared, and ten years before it was recognized. At the time of his birth, his parents lived in the "Wyoming Settlements," Pa., and Amos was supposed to be the last survivor of the famous "Wyoming Massacre." Though but five years old at the time, he never forgot the details of that bloody scene. The event, as he has related it to hundreds of interested listeners, was substantially as follows: His father's family, with twenty-six men and about three hundred women and children, had taken refuge in a fort. With the promise that their lives should be spared, the fort was surrendered without firing a gun. The Tories and Indians rushed in with bloody hands, and the scalps of their neighbors strung upon their belts, and with packs of plunder. Those who surrendered were stripped of all clothing and food, and were told to "leave the settlements immediately." Thankful that their lives were spared, they entered the wilderness, perhaps to starve, or to be overtaken by the savage foe, who might regret allowing them to escape. The Adams family consisted of five — the father, mother, and three children. The youngest was a babe, which the mother was obliged to carry in her arms; the next had to be carried by the father; while Amos, the eldest child, was compelled to walk. Between them and all lay a trackless wilderness of one hundred and fifty miles.

The relation of the sufferings of that time generally deeply affected the veteran narrator, and those who listened. They subsisted, mainly, on roots and berries, slept without shelter, and endured the agony of constant fear. By exposure, exhaustion, and starvation, many died on the way. Children must see their parents, and parents must see their children left by the wayside, to become food for wild beasts. At length a remnant of them reached Fishkill, on North River, the five years old Amos and his family among the fortunate number. No wonder he never forgot those scenes!

His power of endurance seemed to go with him through life. A year ago this summer I called upon him, and found him in the field, hoeing. Expressing my surprise to see a man nearly ninety-six years old hoeing corn, he remarked: "I have hoed eight rows to-day. I hoed the corn and potatoes last year, but this year I shall hoe only the corn." He came to Winchester when between 23 and 24 years of age, and has voted here in seventy-two annual elections. During all this time he has lived on the same farm. He was married twice, and had ten children. Of this family, only three children are living.

In politics, Father Adams was a Whig until the organization of the Republican party, since which time he has acted with the latter. His last votes were cast for Gen. Grant, the "State Police," and Gov. Stearns.

He experienced religion at the age of 16, and was received into the M. E. Church by Jesse Lee, the pioneer of New England Methodism. For more than seventy-five years he has loved and honored the Church of his choice. The writer of this visited him a few days before his decease, when he expressed himself as being greatly comforted by the Word of God, which he daily read; and as he proceeded to quote the passage, "Great is the mystery of godliness, God manifest in the flesh," etc., his soul seemed to swell with such joyous emotion, that his tongue almost faltered when he came to "received up into glory," and none of us, who saw him then, can doubt that he is now with the manifested God, sharing that glory which shall endure forever.

He was a great reader, and possessed a memory that never seemed to lose its hold upon anything; and having preserved to him, in a remarkable degree, his eyesight and hearing, and being endowed with rare conversational powers, his society was highly prized by all who were interested in the past of our Church and country. He witnessed the birth and the regeneration of our nation. He had watched the planting and the growth of Methodism. He had seen and listened to such men as Washington, Adams, and Jefferson; and also Jesse Lee, Francis Asbury, and Elijah Hedding.

Full of years, faith, and hope, in the most appropriate time — life's late autumn — the Master of the Vineyard has gathered him, with the other ripe fruit, into His garner. It is well. Let his posterity, and his brethren in the Lord, be savingly admonished. JOHN W. ADAMS.

The County Street Church has been greatly afflicted by the recent removal of three of its valued members.

MRS HELEN M. MACY, wife of Frederick Macy, died June 7, aged 36.

Her disease was consumption, and for several months left no room to doubt its final issue. She looked death firmly in the face, and set her house in order. She calmly, and even joyfully bade adieu to all earth's attractions, and died in glorious hope of better things beyond.

MRS. OLIVE E. CHANNING, wife of Dr. Wm. H. Channing, died June 8, aged 36.

Her death was so unlooked for that she left no dying testimony; but her life gave good evidence of her love to Christ and His Church, and of her readiness to meet her Lord at His coming. She well fulfilled her mission on earth. As a daughter, sister, wife, and mother, she was an example to her sex, and her death leaves a great void in those relations she so strikingly adorned. Beyond the circle of family she had many friends, who mourn her unexpected removal with sincerest grief, and cherish her pleasant memory with deepest affection.

MRS. SARAH W. COGGESHALL died July 8, aged 67.

Her life was one of great affliction. She was early called to part with husband and children, and left to struggle alone; but her cheerful spirit enabled her to bear up under trial, and grief never made her misanthropic nor selfish. Her loving heart sympathized with all who needed help, and her ready hands were never weary of serving others. Such a life made many friends, and when she died everybody who knew her mourned. She was a warm friend and faithful member of the Church. Her death was sudden; but we needed no final word from one who had walked so long with Christ to assure us she was ready to go home.

New Bedford, July 27.

Bro. WADE CHASE died in Dixfield, Me., July 11, 1870, aged 31 years.

He was born in the town of Ludlow, and embraced the religion of Christ at the age of 16 years, and joined the M. E. Church. His conversion was clear, and his consistent Christian life gave unquestionable evidence that he possessed that grace which, in the sight of God, is of great price. For a number of years he held the positions of steward and class-leader with a great degree of acceptance. His sickness was protracted and painful, and when assured his end was near, he properly arranged his temporal affairs, and patiently awaited till on the wings of triumphant faith he went up on high. F. GROVENOR.

Bridgton, July 25.

CHARLES A. SWAN died in Portland, Me., June 13, 1870, aged 38 years.

He was a native of Sweden, and in early life, during a religious awakening, was converted to the faith and life of Jesus. He often spake of the joys of his first experience.

When he came to this country, he connected himself with the Mariner's Church, in New York. For several years he suffered the pains of a backslidden life; but last fall, at a camp-meeting held at Kennebunkport, he was reclaimed, and devoted the last year of his life to the service of God. The three last months of his life were months of severe suffering; but his joy in God was complete. Most of his life was spent on the seas; but he has safely entered the port of heaven.

NATHAN B. HALL died in Providence, R. I., on the 24 of March last, in the 58th year of his age.

He was born in Harwich, Mass., but was taken at an early age to Providence, where he lived and died. Bro. Hall joined the Power Street Church in 1841. He was, emphatically, a good man, and feared God above many. He filled the Church offices of leader, steward, trustee, and superintendent with active fidelity. As a business man, he was eminently honorable and true. As a husband, he was affectionate and kind. As a Christian, he was uniform, consistent, and zealous. He was liberal in his charities, full of grand sympathies for all benevolent enterprises, and for humanity. A peculiarly sensitive nature, combined with an almost morbid humility, gave him the appearance of being reserved, if not cold, to strangers. But a warmer, truer, better heart than his, never beat in human bosom. Those who knew him best, prized him highest. He left a widow, whose consolation is found in Christian hope, and in the consciousness that she largely contributed, by her own rare fortitude and cheerfulness, to the happiness and strength of our dear departed one in the severe trials through which he passed, in the last year or two of his life. D. WISE.

Died, in East St. Johnsbury, Vt., July 15, of inflammation of the bowels, CHARLES T. HOPKINS, son of Rev. E. D. Hopkins, aged 15 years, 5 months, and 17 days.

This young and promising brother was cut down in the midst of rapid development. From a child he was obedient, conscientious, and retiring. Last March he obtained the saving power of God's grace, and lived a consistent Christian life up to the time of his death. During his sickness, which was painfully severe, he exemplified the power of faith and trust as we have never seen in one so young. He received the intelligence of approaching death with calmness, and in his quiet way, said, "I am not afraid to die, if Jesus calls me." He sent a message by the pastor to exhort the young of the Sabbath-school to "seek the Saviour, and meet him in heaven." Just before his death, as he looked intently upward, his mother said to him, "Charlie, do you see the angels in heaven?" He replied, "Not yet, mother;" and, after a brief pause, added, with thrilling emphasis, "But it is changing now." To the inquiry, "Is your trust in Jesus now?" he replied, "Yes!" and soon his spirit took its flight to be forever with the Saviour he had sought. His parents, brothers, and sisters bow in sorrow, but in submission to the providence which has broken the family circle. When they have completed their earthly mission, may God gather them with Charlie, an unbroken circle. S. B. C.

W. Concord, Vt., July 20.

Died, in Smithfield, Me., June 1, 1870, OLIVER PARSONS, esq., aged 78.

For more than fifty years Bro. Parsons has been a devout and faithful member of the M. E. Church. He was converted, and joined the church in Sidney, Me., some fifty-five years since. He has filled, with great acceptance, the offices of class-leader, steward, and trustee of the church. In all these offices he was conscientious and faithful, — always at his post, and always ready, with hand, prayer, and purse to sustain the institutions of the church. His house has been, for more than fifty years, a home for the itinerant minister, where he and his faithful wife, who passed before him to the better land some twenty-five years since, were always ready to extend the hand of welcome and kindness to the servants of Christ. He was a man of few words, but wise and judicious in counsel, prompt, decided, and faithful in action. The daughters took the place of the mother, and with great faithfulness administered to the wants of the father, and ever made home welcome and pleasant. His end was peaceful; may, more, triumphant. D. B. RANDALL.

LOUISA ELLEN, daughter of William Gifford, died in Fairfield, Me., May 23, aged 16 years.

She was a good girl from childhood, loving her Bible and the Sunday-school. A few months before her death she gave her heart to Christ, and during a sickness, with consumption, of several months, she was composed and peaceful. Christ abundantly supported her in her sickness and death. Through grace she was enabled triumphantly to exclaim, "I am almost over the river; I see the angels coming." D. B. R.

Sister MARY E. MILLETT, of West Minot, departed this life July 27, aged 32 years.

For several years she had lived a Christian life, and she died in peace. "Blessed are the dead which die in the Lord." J. HAWES.

CONTENTS OF NO. XXXII.

PAGE

Editorial Paragraphs 373

Original and Selected Papers.— Yesterday, To-day and Forever; Public Sentiment; About Vermont; Our Lord's Bible 374

Jesus a Companion; My Sins! My Sins! The Lovely Rivers and Lakes of Maine; Great Expectations from God; Wesley and the Real Presence; The Home of Lord Byron 375

For the Children. — Our Baby; An Allegory; Enigma; From Here and There; The Twofold Nature of Man Psychologically Considered . 376

Editorial. — "What Hath God Wrought?" The Age of Building; The Jews Stirring . . . 378

Rum Rampant; Misery Makes Strange Bedfellows; Was it Wine? The Western; Rev. L. C. Matlack; Universalists and Unitarians; Harvard Theological School 379

Items; Notes; Personal 380

The Methodist Church. — Massachusetts; Maine; East Maine Conference; Connecticut; Vermont; Delaware Conference Session; Current Notes 381

The Christian World. — Evangelical Alliance; Vermont Conference Seminary; New Hampshire Gleanings; The Late Canadian Conference . 382

Our Social Meeting. — The Farm and Garden. — The Righteous Dead 383

The Secular World. — Review of the Week; News Notes; Markets; Marriages; Deaths; Church Register 384

The Secular World.

REVIEW OF THE WEEK.

DOMESTIC.

Some one has said that the Scotch pronunciation of summer (simmer) is painfully appropriate this season. From the Rocky Mountains to Cape Cod, and from the lovely but unpronounceable (see a few pages back) rivers of Maine to the Mexic Gulf, we are simmering under the most unmitigated sunshine. And yet we are gravely told by certain philosophers that never was the sun so spotted and specked as now, and consequently never did he give forth so little real heat — every spot diminishing, of course, the area of shine. And this, marvelous to relate, is given as the very reason why we are suffering from such an unprecedentedly hot temperature. How? Why, thus: There being less real heat given out by the sun, there is less evaporation from the water, which forms two thirds of the earth's surface; consequently, there is less vapor; *ergo*, there is more sensible heat. Thus we clearly perceive that it is possible for more to be received when less is given, — an example of the ancient sage's maxim that a part may be greater than the whole. But whatever may be the cause, one thing is certain — a hotter season has not been within the memory of man. Nor is this confined to America; Europe is in a like condition. Both France and England have been parched with drought. Rain, however, has fallen in torrents, nearly all the summer, in Russia, and countries in that latitude. We are beginning now to suffer for the want of the "latter rain." Wells, rivers, brooks, and ponds are steadily revealing their rocky or muddy beds. The Connecticut has so shrunken, that steamers are unable to reach Hartford. Cochituate, the lovely lake that supplies Boston, is nearly a score of inches lower than it was this time last year. Cattle are beginning to suffer. Grass looks rusty, roads dusty, and even the marshes are crusty. On the 4th, the clouds gathered over Boston, and for two hours we were treated to a refreshing rain and thunder-storm, which, for a brief time, filled the gutters and washed the pavements.

And so every one is out of town. The watering-places are filled. All but newspaper drudges seem to be swashing in the spray, or inhaling the sea-breezes. The spiders are weaving their curious cordage over the church doors, and the only chanting that greets the ear is the expiring moan of the blue-bottle. There is no news; for who is to make it? Who can be so cruel as to do anything that must be recorded, such weather as this? The war in Europe is all we can attend to now.

General Schenck has been nominated for reëlection to Congress.

Sheridan, it seems, is going to Europe to see the carnage for his own pleasure, and at his own expense.

The Central National Bank, of Brooklyn, N. Y., suspended payments on the 2d. It is supposed that unfortunate real estate speculations of the President, H. L. Bruyn, was the cause.

An army board has reported on the case of alleged maltreatment of colored cadets at West Point, but the result of the investigation will not be made public for several days.

The Nathan murder is still a mystery.

The elections in North Carolina have resulted in large conservative gains.

The parade of the Orangemen in New York has been wisely abandoned till next July.

Real, the murderer, was executed in New York last week.

A four-story wooden house, in process of removal on Hanover Street, Boston, fell on the 5th, and killed one man.

THE WAR IN EUROPE.

The extreme unreliability of the reports from the war renders it very difficult for us to say exactly how things are at the seat of war. On Wednesday, we received a message stating that a skirmish had taken place on the previous day, Aug. 2, near Saarbrucken, the French having assaulted and carried the heights near that town. The dispatch gave great praise to the young Prince Imperial for his coolness and intrepidity during this, his "baptism of fire." Subsequent reports inform us that the French made some prisoners, but captured no cannon. They lost 40 killed, and 60 wounded. The French force in the battle is estimated at 30,000 men, and the Prussians at only 6,000. The artillery won the fight; there was little infantry, and no cavalry engaged. Three companies of the 4th Regiment held their ground against the French until the latter's force fully developed its strength; the small force of Prussians then retired. By referring to the map, it will be seen that Saarbrucken is a small town (of 6,000 inhabitants) on the River Saar, a tributary of the Moselle, in the southwestern corner of Rhenish Prussia, close to the French frontier. The Saar is navigable from this point to its mouth. The railroads also unite near it.

The same day of the Saarbrucken affair, it was reported that a naval engagement had taken place in the Baltic, which resulted in the sinking of a Prussian gun-boat. This was not confirmed. On the 4th, at 1 o'clock in the afternoon, three regiments of General Douay's division, and a brigade of light cavalry, were attacked by the Prussians at Wissemburg. The French resisted for a short time, and then retired to a hill which commands the line of railroad to Bitche. General Douay was killed. The total number of prisoners taken by the Prussians was 800, including 18 officers.

LATEST.

As we go to press, the announcement of a great victory on the side of Prussia reaches us. It appears that on Saturday, 6th, the Prussians advanced along the whole line. The Crown Prince on the left engaged General McMahon, commanding the French right wing near Wissemberg, and after an obstinate battle, completely routed his forces, capturing many prisoners, guns, and standards, and six mitrailleuses. McMahon retreated, the conquering army following close and driving him out of Haguenau, where he had made his headquarters. Despatches received Monday morning, said that he had retired to Nancy, which is a long way from the battle-field, and indicates that his retreat was a precipitate flight. This uncovers the important fortifications of Strasburg. All the official despatches to Paris are dated at Metz, and indicate that great efforts are making to concentrate and reorganize the army at that point while pursuit is temporarily checked. The Empress has issued a proclamation for the purpose of rousing the nation to a great effort. The *Journal Officiel* gives a suspicious assurance that Paris cannot be captured.

GREAT BRITAIN.

The people of England are indignant with the course and sentiments of Gladstone, and Disraeli is growing in popularity by advocating a war policy for England.

It is understood that England has determined to make the invasion of Belgium a casus belli. The King of the Belgians will summon the powers which have guaranteed her neutrality to her assistance, as soon as her territory is invaded, and England will respond.

ROME.

The French troops have entirely vacated Rome, and the Pope has written a severe letter to Napoleon on the subject.

GREECE.

A terrible earthquake visited the shores of the Gulf of Corinth. The towns of Amphioa and Galaserda, and several villages, were destroyed. Many persons were killed and wounded, and the inhabitants are in a state of great destitution.

APPEAL TO THE FRIENDS OF TEMPERANCE.

In behalf of an imperiled cause, we appeal to the friends of Temperance throughout the State. The crisis demands prompt, vigorous action. The Legislature has practically repealed the Prohibitory Law, and the Governor, we regret to say, has placed the seal of his approval upon their doings. The law permits the free sale of cider, lager beer, porter, ale and strong beer, after the first Tuesday of September, unless the citizens vote against such sale in their respective towns and cities. Apothecaries, also, are permitted to sell all kinds of intoxicating liquors for "medicinal, mechanical, and chemical purposes;" and the State Liquor Agency is virtually destroyed by a provision authorizing the purchase of liquors without analysis, of other parties. Thus the Prohibitory Law is practically repealed, and Boston and other large towns and cities abandoned to the control of rumsellers, who may demoralize the whole State. Grog-shops, under the guise of ale-houses and beer-saloons, will multiply on every hand; hotels will become moral pests; apothecary shops be converted into tippling-shops; and vice and debauchery abound as only the liquor traffic can cause it, unless the friends of Prohibition rally for immediate and united action.

Against this incoming tide of moral desolation, we entreat the friends of temperance, and all the lovers of order and virtue, to oppose their personal influence.

The Prohibitory Law will continue; unchanged till the first Tuesday of September. Until that time, be vigilant to aid the officers of the law to execute it thoroughly. Allow no violations of it to pass with impunity.

Wisely employ the intervening time in arousing the public mind to the perils of the hour. Although we deprecate the whole theory of the new law, which leaves to "local option" the definition of a criminal offence as a departure from sound principles of legislation, as a disgraceful abandonment, for supposed reasons of party policy, of the protection of the Commonwealth over its citizens, where most needed, and fear that, at best, the measure of local protection we can secure, will be sadly inefficient; yet, the responsibility is upon us, and we exhort you to rally the temperance voters of each town on the first Tuesday of September, to record their votes against the free sale of the intoxicating liquors named, under the guise of which the most inebriating beverages and the vilest compounds may be sold. Make that day memorable for grand temperance demonstrations at the polls, when clergymen and others who can utter strong words for morality and religion, will address the voters, in town meeting assembled, against the perilous traffic.

Urge the clergy to preach, on the first Sabbath of September, upon the moral and spiritual disasters that the free sale of the aforesaid liquors will entail, and beseech their hearers to oppose the evil by voice and vote. If possible, enlist the women to canvass their respective towns for the signatures of their sex over twelve years of age, to petitions addressed to the public officers, praying that the infamous traffic may not be tolerated. Let these petitions be presented at the town meetings on the first Tuesday of September.

As our public officers are not obliged to call town meetings to vote upon the question, and as dealers can commence the traffic at once, if they do not, we suggest that temperance men seasonably petition the officers under the law to call said meetings.

Organize and guard the young, who will be especially endangered by the sale of these tempting beverages; scatter temperance tracts; multiply temperance lectures; and circulate the total abstinence pledge.

Thus avail yourselves of every possible agency to arouse and enlighten the public mind, that the verdict of the people against the traffic may be strong and emphatic. The moral force of such a demonstration will be telling, and will largely influence the next State election, on which the eye of every temperance voter should be fixed, with a firm resolution to support no man for office who does not favor the suppression of the traffic in *all* intoxicating drinks. Whether you vote in the political prohibitory party that will soon be organized, independent of the Alliance and all other temperance organizations, or continue to cling with hope to the Republican party, stand by your principles, and both in the primary meetings and at the polls, acquit yourselves like men. Let your ballots be like your words — for strict prohibition.

Finally, remember that our cause is the cause of God, and that He alone can crown these humble efforts with victory. Appeal to Him from churches and fireside altars to interpose and save our beloved Commonwealth from the impending evil. "The righteous cry, and the Lord heareth and delivereth them out of all their troubles."

By order of the Executive Committee of the Massachusetts Temperance Alliance.

Z. L. RAYMOND,
DANIEL DORCHESTER,
J. P. CLEVELAND,
ELIPHALET TRASK,
GILBERT HAVEN,
LUCIUS W. POND,
E. P. MARVIN,
C. M. HOWE,
J. M. USHER,
W. M. THAYER.

BOSTON THEOLOGICAL SEMINARY.

ANNOUNCEMENT FOR 1870–71.

The twenty-fourth annual session of the Boston Theological Seminary will open in the new building, No. 36 Bromfield St., on Wednesday, September 14th. All applicants for admission are desired to present themselves at the opening religious services in the chapel, at 9 o'clock, A. M.

The Board of Instruction for the coming year, includes either as professors, lecturers, or special instructors, the following distinguished divines and educators: John W. Lindsay, D. D., James E. Latimer, D. D., William F. Warren, D. D., Luther T. Townsend, M. A., David Patten, D. D., Charles W. Bennett, M. A., President E. O. Haven, D. D., LL. D., Bishop E. S. Janes, D. D., Joseph P. Thompson, D. D., LL. D., William Butler, D. D., Erastus Wentworth, D. D., J. F. Krauss, Ph. D., Dr. Eben Tourjee, and Prof. Thomas F. Leonard.

Besides all the branches usually taught in theological institutions, the Seminary offers instruction in Theological Encyclopædia and Methodology, all branches of Missionary Science, Music, German, Arabic, Rabbinical Hebrew, Samaritan, etc. It affords the student free access to the largest and best Public Library and Reading Room in America. Situated in the heart of Boston, within twenty feet of Music Hall, it secures constant opportunities to see and hear the best public speakers of the country, and to become acquainted with all the moral and religious movements of the day.

For admission to the regular Triennial Course a full collegiate education or its equivalent is required. A Quadrennial Course, however, is provided for those who are unable to obtain a collegiate preparation. A student thoroughly prepared to enter college, can complete this in three years. A Triennial Missionary Course has also been arranged for the benefit of those contemplating service in the foreign field.

Tuition in all regular courses, free. Libraries and reading rooms, free. New, furnished rooms, free. Board only $2.50 per week. $200 covers all necessary expenses for a year. Indigent young men are frequently aided by Education Societies or interested friends.

Applications for rooms the coming session, should be made at once. All letters should be directed, *not* as heretofore to Pinckney St., but to the new building, No. 36 Bromfield St. For further information, application may be made to

WILLIAM F. WARREN,
Boston Theological Seminary, No. 36 Bromfield St.
Aug. 11, 1870.

Commercial.

BOSTON MARKET.

WHOLESALE PRICES.

Aug. 6. 1870.

GOLD. — $1.21⅛.

FLOUR. — Superfine, $5.50 to 5.62; extra, $5.75 to 7.00; Michigan, $8.00 to 8.75; St. Louis, $8.50 to 9.50.

NEW CORN. — $1.10 to 1.15; new mixed, $1.06 to 1.10.

OATS. — 55 to 75c.

SEED. — Timothy, Herds' Grass, $7.50 to $7.75; Red Top, $2.75 per sack; R. I. Bent, $2 to 2.50 per bushel; Clover, 16 to 18c. per lb.

APPLES. — Per barrel, $3.00 to 5.00.

ONIONS. — Onions, $4.00 to 4.25 per bbl.

PORK. — $33.00 to 34.00; Lard, 17½ to 18c.; Hams, 21 to 22c. per lb.

BUTTER. — New Butter, 25 to 31c. per lb.

CHEESE. — Factory, 11 to 13¼c.; Dairy, 10 to 12c.

EGGS. — 22 to 23c a dozen.

DRIED APPLES. — 8 to 12c. per lb.

HAY. — $18.00 to 25.00 per ton, per cargo; $23.00 to 27.00, per ton, per car load.

POTATOES. — $2.50 to 3.00 per barrel.

BEANS. — Extra Pea, $2.75 to 3.00; common, $2.00 to 2.50

BLUEBERRIES. — 17 to 20c. per quart.

WHORTLEBERRIES. — 17 to 18 cents per quart.

CRANBERRIES. — Per bbl. $22.00 to 25.00.

LEMONS. — $15.00 per box.

MARROW SQUASH — $3.00 per barrel.

WEST INDIA SQUASH. — $3.00 per cwt.

CARROTS. — $3.00 per barrel.

BEETS. — $3 00 per barrel.

TURNIPS. — $1 00 to 1.12 per doz. bunches.

MAPLE SUGAR — 12 to 13 cents.

CABBAGE — $15.00 to 18.00 per hundred.

CUCUMBERS — $4.00 to 5 00 per hundred.

TOMATOES — $2 00 to 2.25 per bushel.

WATERMELONS — 35c. to 45c. each.

CANTELOPES — $3.00 per bbl.

REMARKS. — Flour remains about the same, and quiet. Corn and Oats dull. Oats dropped 10c. Pork $1.00 higher. Early Vegetables coming plenty, dry weather cutting off the crop in some instances.

The Markets.

BRIGHTON CATTLE MARKET.

For the week ending Wednesday, Aug. 3.

Weekly receipt of Cattle, Sheep and Swine, carefully prepared for the current week: —

Cattle, 1,757; Sheep and Lambs, 10,446; Swine, 4,500 number of Western Cattle, 973; Eastern Cattle, 429; Working Oxen and Northern Cattle, 275. Cattle left over from last week, 85.

PRICES. Beef Cattle — Extra, $13.00@13.50; first quality, $12.25@12.75; second quality, $11.25@12.00; third quality, $9.50@10.75; poorest grades, $6.00@9.00 per 100 pounds (the total weight of Hides, Tallow, and Dressed Beef).

Brighton Hides — 7@7¼—c. per lb.

Brighton Tallow — 6@7c. per lb.

Country Skins — — c. a — each.

Hides — 6@7c. per lb. for country.

Tallow — 6@6½c. per lb. for country.

Lamb Skins — 50 cents each.

Wool Skins — $1.50@2 00 per skin

Sheep Skins — 25@35 each.

Calf Skins — 16@17c. per lb.

Stores — Yearlings, $15 to 25; two year olds, $25 to 45; three year olds, $45 to 65 per head. Most of the small Cattle that are in a fair condition are bought up to slaughter. There is not much call for Store Cattle yet.

Working Oxen. The demand for Workers is not very active, and a few pairs are all that the Market requires during the hot weather from week to week. We quote sales at $162, 175, 200, 225, 245, 150, 80, 110, 196, 182, 180, 170, 135.

Milch Cows. Extra, $—@—; ordinary, $—@—; Store Cows, $35@55 per head. Prices depend a great deal upon the fancy of the purchaser. Most of the Cows in Market are of an ordinary grade; but a few Extra ones in Market. Prices are ranging from $35 to 115 per head.

Sheep and Lambs. Extra and select lots, $4.00 to 4.50; ordinary lots, $2.00 to 3.50 per head. Lambs, $3 50 to 4.50 per head, or from — to — cents per pound. Nearly all the Western Sheep were owned by Butchers, and taken direct to the slaughter houses. There were but a few Lambs from Maine this week.

Swine. Store Pigs — Wholesale, — @ — cents per lb.; retail, — @ — cents per lb. Spring Pigs, wholesale, 12½ @ 15 cents per lb.; retail, 15 @ 18 cents per lb. Coarse Shoats, — @ — cts. per lb. Fat Hogs — 4,100 at Market. Prices 10¼ to 11c. per lb. Store Hogs — Few in Market. Prices 11 cents per lb. Not much call for Store Pigs during the hot weather.

REMARKS. — The supply from the West was smaller than has come from that section for several weeks. The quality was not any better in proportion to the whole number. There were several hundred Texas Cattle among them, some of which sold at low prices. The trade has not been any better than it was last week, and what few lots of good Cattle there were in Market sold dull, and at a larger shrink than the same quality did one week ago. The supply from Maine was nearly a large as that of last week, and there were more Working Oxen among them. Prices upon all grades remain without any change, and the supply is fully equal to the demand for all grades.

Marriages.

In Cochituate, July 16, by Rev. J. Gill, Charles W. Dascomb to Sophronia W. Richards, both of Natick.

In Groveland, Mass., June 16, by Rev. Samuel H. Noon, Thomas H. Finney to Miss Mary Wallingford, all of Groveland.

In Boston, July 25, by Rev. J. H. Twombly, Alfred A. Gladwell to Miss Susan P. Rand, both of Boston.

In Lynn, July 28, by Rev. E. A. Manning, Rhodielon W. Covell to Miss Lizzie B. Davis, both of Lynn.

At Hopkinton, N. H., at his residence, by Prof. Dyer H. Sanborn, June 19, 1869, George W. Mills to Eunice H. Brown, both of Concord, N. H.; June 29, 1869, William

Tilton, of Hopkinton, N. H., to Maria Gould, of Goffstown, N. H.; Aug 19, 1869, Elijah P. Flanders to Lucy K. Plumer, both of Henniker, N. H.; Nov. 8, 1869, Geo. O. Colby, of Derry, N. H., to Delia G. Chandler, of Hopkinton, N. H.; Dec. 16, 1869, Joseph Crowell to Ruth A. Gitchell, both of Boscawen, N. H.

Deaths.

In this city, July 23, Mamie Helen, youngest daughter of Richard F. and Sarah F. Maxwell, 4 years, 2 months, 3 days.

In Salem, Mass., July 17, Nancy, relict of the late Elisha Bemis, and mother of Rev. N. Bemis, of Hopkinton, in the 80th year of her age. Forty years ago she united with the M. E. Church. Her end was peace.

In Stoughton, July 27, Rhoda Rachel, the beloved wife of Rev. R. Parsons, and youngest daughter of James Dickers, esq., of Maidenhead, Eng., aged 35 years and 7 months. "Blessed are the dead which die in the Lord."

In Chicopee, July 11, after a protracted and painful sickness, and in full hope of heaven, Mrs. Harriet Cowles, aged 40. Her little son Walter followed her, July 27; also, July 18, Willie H. Ginn, aged 6 years.

In Hampton, N. H., July 23, Ella B. James, aged 4 years. Her suffering was very intense, and a mysterious trial to those who mourn for her. Her mother had already been taken home. A little time before Ella passed away, those who loved her were thrilled by her exclaiming, "Mamma! Here!" Instead of the grim messenger, there came an angel presence from heaven to comfort those who mourn, and guide her weary child to the Paradise where pain and weeping are unknown.

Read what the *Congregationalist* says about SOUTHMAYD'S OTTAWA BEER.

Methodist Book Depository.

Money Letters received from July 30 to Aug. 6.

E. P. Adams, W. Adams; A. W. Browne, Geo. N. Bryant, E. G. Bloomfield, L. L. Beals, G. W. Buzzell, R. M. Brookings, L. W. Blood, E. F. Brown, C. Bigelow; H. A. Cutting, Geo. C. Crawford, Geo. M. Carpenter, jr., M. T. Cilley, H. Chandler; S. M. Dunton, G. Donaldson; E. G. Gordon, J. W. Guernsey; W. P. Hyde, Hoyt & Harvey; Wm. Johnston; E. A. Lyon, D. P. Larrabee, S. F. Lee; C. W. Morse, I. Marcy, M. D. Mathews, S. R. Morse, N. H. Martin; W. Percival, Geo. Pratt, J. B. Pulcifer; F. Robbins, James Robinson, E. J. Roberts; D. F. Steere, C. W. Snow, G. Smith, D. W. Sawyer; M. Tebbits; J. F. Woods, O. Worthen, O. B. Wilson; A. Yates.

JAMES P. MAGEE, Agent, 38 Bromfield St., Boston.

Church Register.

HERALD CALENDAR.

Hamilton Camp-meeting begins Aug. 16, closes Aug. 24.
Martha's Vineyard Camp-meeting, Aug. 22.
Sterling Camp-meeting, Aug. 22.
Hedding Camp-meeting, Epping, N. H., begins Monday, Aug. 29.
Willimantic Camp-meeting, Aug. 29.
Kennebec Valley Camp-meeting, Aug. 30.
Kennebunk Camp-meeting, Aug. 25.
Bath Camp meeting, Sept. 5.
Springfield District Camp-meeting, Hatfield, Aug. 29.
Kearsarge Camp meeting, Wilmot, N. H., Sept. 5.
East Poland Camp-meeting, Aug. 23.
Hodgdon Camp-meeting, Aug. 15.
East Machias Camp-meeting, Aug. 22.
Lyndon Camp-meeting, Aug. 29.
Charleston, Me., Camp-meeting, Sept. 12.
Northport Camp-meeting, Aug. 29.
East Livermore Camp-meeting, Sept. 5.
Rockland District Camp-meeting, Windsor, Me., Aug. 22.
Burlington District, Troy Conference, Camp-meeting, New Haven, Vt., Aug. 29.
Ministerial Association of St. Albans, Waterbury Centre, Oct. 4.

QUARTERLY MEETINGS.

PORTLAND DISTRICT — SECOND QUARTER.

September — Island Church, 10, 11; Conway, 17, 18; Denmark, 20, 21; Cornish, 24, 25.
October — West Newfield, 1, 2; Goodwin's Mills, 8, 9; Kennebunk Depot, 15, 16; Kittery, 22, 23; Eliott, 29, 30.
November — Berwick, 5, 6; Yarmouth, 12, 13; West Cumberland, 19, 20; Raymond, 21, 22; South Standish, 26, 27.
December — Scarboro', 3, 4; Oak Ridge, 10, 11; Gorham, 17, 18; Portland, 24, 25.
Gorham, Aug. 3. J. COLBY.

READFIELD DISTRICT — SECOND QUARTER.

August — Strong, 27, 28; Farmington, 29, evening.
September — Mercer, 3, 4; N. Sharon, 11, 12; Solon, 17, 18; N. Portland, 24, 25.
October — W. Phillips, 1, 2; Anson (M. Bridge), 1, 2; Temple, 4; Wilton, 8, 9; Livermore Falls, 15, 16; Augusta, 22, 23; Wayne, 22, 23; N. Augusta, 24; Kent's Hill, 29, 30.
November — Hallowell, 5, 6; Kendall's Mills, 12, 13, A. M.; Waterville, 13, P. M.; Skowhegan, 14, eve.; Fairfield Corner, 19, 20; Winthrop, 26, 27.
GEO. WEBBER.

WESLEYAN ACADEMY. — The Fall Term will commence Aug. 24. For Rooms or Catalogues, apply to E. COOKE, Principal.
Wilbraham, Mass., July 1870. Aug. 4 4t.

MARTHA'S VINEYARD CAMP-MEETING. — The Vineyard Grove Co., having tendered to the Camp-meeting Association the use and control of the new wharf just built by them near the camp-ground, the said wharf has been accepted by the Directors of the Camp-meeting Association, and will hereafter be the Camp-meeting Landing. All baggage for the camp-ground should be marked "Camp-meeting Landing." The gates at the wharf will be closed against the landing of all excursion-parties on the Sabbath. GEO. F. GAVITT,
July 21. 4t. Agent M. V. C. M. Association.

NOTICE. — A meeting of the Martha's Vineyard Camp-meeting Association will be held at their Hall, on Thursday, Aug. 18, at 2 o'clock P. M.

The regular Annual Meeting of the above Association will be held at the Hall, on Monday, Aug. 22, at 2 o'clock P. M. All the members are requested to be present at the Annual Meeting.
S. C. BROWN, President.
Warren, R. I., Aug. 2, 1870.

The members of Gardiner District Camp-meeting Association are hereby notified to meet at the Poland Camp-ground, Aug. 24, 1870. 1. To make choice of officers for the ensuing year. 2. To transact any other business that may legally come before said meeting.
B. T. EMERY, Secretary.
Lewiston, Me., Aug. 1, 1870.

VERMONT CONFERENCE SEMINARY AND FEMALE COLLEGE, MONTPELIER, VT. — The Fall Term of this institution will begin, Wednesday, Aug. 31. For Circulars, Board or Rooms, address
REV. C. W. WILDER, A. M., Principal.
Aug. 11. 4t.

ORIENT MINISTERIAL ASSOCIATION will meet at Jacksonville, Monday evening, Oct. 3, 1870.

Preaching, Monday evening, by T. B. Tupper; alternate, I. F. Rowe.

Prayer Meeting, Tuesday morning, from 8 o'clock till 9, conducted by Rev. S. H. Beale. All other public religious exercises to be arranged for by the preacher in charge.

ESSAYS: — "What can be Done to persuade the Ministers to attend to the Benevolent Causes" — S. H. Beale, B. C. Blackwood; "Shall the Women be Licensed and Ordained to Preach the Gospel" — A. S. Townsend, J. H. Stewart; "Neglect of the Means of Grace, Cause, Result, and Cure" — J. H. Beale, I. F. Rowe; "Doctrinal Preaching" — E. A. Helmershausen, B. M. Mitchell; "Hindrances to a Model Sunday-school, and the Way to Remove them" — W. S. McKellar, J. A. L. Rich; "Shall we give up the Sunday Evening Prayer Meeting for a Sermon?" — T. B. Tupper, E. Davies; "Conversion of Children" — J. H. Stewart, E. G. Bloomfield.

Every preacher is requested to present a Plan of a Sermon. A. S. TOWNSEND, Secretary.
Eastport, Aug. 1, 1870.

METHODIST STATE CONVENTION. — There will be a general Convention of the Methodists of Vermont, at Montpelier, on Tuesday and Wednesday, Sept. 20 and 21, 1870.

Delegates. — 1. All members of Annual Conferences, and all acting pastors of the M. E. Church residing within the State, will be recognized as Ministerial delegates. 2. It is provided that the several charges send lay delegates to the Convention, as follows: One delegate for every charge having one hundred members, and under; two for every charge having from one to two hundred members; and three for every charge having over two hundred members. In addition to the regular delegates, the members and friends of the Church, throughout the State, are cordially invited to attend the Convention, and participate in its proceedings.

Expenses. — All delegates will be expected to pay their board during the Convention, but arrangements will be made to make the expense as light as possible.

PROGRAMME.

1. Monday evening, at 7 o'clock, there will be a general prayer-meeting at the M. E. Church in Montpelier.

2. The Convention will be regularly organized on Tuesday, at 9 o'clock A. M., and will hold three sessions each day, namely: from 9 A. M. to 12 M.; from 1½ P. M. to 5 P. M.; and from 7 P. M. to 9½ P. M.

SUBJECTS: 1. "The Historical and Statistical Sketch of Methodism in Vermont." 2. "The Importance of our Denominational Peculiarities." 3. "Our Education Interests and Duties." 4. "The Sunday-school and the Church; How may the Sunday-school be made to Contribute Most to the Power of the Church?" 5. "Temperance." 6. "Church Finances." 7. "Divorce." 8. "The Mutual Relations and Duties of Church and State." 9. How can we Strengthen our Feeble Charges, and Extend our Work?" 10. "The Coöperation of the Laity in the Work of the Church; its Importance, and How it Can be Best Secured."

These subjects have been committed to able hands for discussion, and will be presented to the Convention by them in the form of essays or addresses, and will be followed by such general discussion as the Convention shall judge proper. Per order of Committee,
Aug. 11. A. L. COOPER, Sec. of Sub. Com.

HAMILTON CAMP-MEETING commences Aug. 16, holding over the Sabbath, and closing Wednesday morning, Aug. 24. The Eastern Railroad Company will run their cars to the Grove (no omnibuses as heretofore). Fare from Boston and return, $1.15.

Board. For seven days, $6.00. Three days or more, each day, $1.00. Single day, $1.25. Dinner, 55 cents. Breakfast or Supper, 50 cents. Preachers having charges of societies which board at the Dining Hall, will receive free boarding Tickets. Children under twelve years, half price.

Baggage. Have it marked with owner's name and Tent. A charge for carting will be made on all Tents, Furniture, Stores, etc.

Straw and Oil can be purchased on the Ground. Everybody must provide their own lamps, bedding, tents, etc. Bookstore, Post Office, and Baggage Room will be open during the meeting.

The Association has no tents to let, but they can be obtained of Mr. Hoyt, No. 65 Commercial Street, Boston, or A. D. Waitt, Ipswich.

Since our last Annual Camp-meeting, great alterations and improvements have been made. New railroad avenues and parks, new preachers' stand, seats, bakery, etc., have added very much to the comfort and attractions of the Grove, and adaptation for camp-meeting purposes.

The Grove has been enclosed by a high picket fence, and entrance only through gates. These gates will be opened at 5 o'clock A. M., and closed at 10½ o'clock P. M. of each week-day, except Saturday night, when the gates will be closed at 11½ o'clock, and not opened again until Monday morning.

All persons wishing to enjoy the Sabbath in the Grove, must be within the enclosure before the gates are closed Saturday night. No cars will run on Sunday — no admission to the ground on that day.

Tickets for board on Sunday must be purchased on Saturday.

It is hoped that pastors and people will make special effort to go in large numbers on Tuesday, and stay until the last day. May the Master inspire every heart with the spirit of entire consecration, perfect faith, and earnest labor, that the results may be glorious.
Aug. 4. 2t.

MAINE WESLEYAN SEMINARY AND FEMALE COLLEGE. — The Fall Term will commence Aug. 8. The Music Department, including Vocal and Instrumental Music, has been placed under the charge of Prof. Morse, of New York. Students can avail themselves of the advantages of Class or Private Instruction.
H. P. TORSEY, President.
Kent's Hill, July 21, 1870. 3t.

DEDICATION AT WELLS. — The new M. E. Church, recently erected by the Maryland Ridge Society, in Wells, Maine Conference, will be dedicated to the service of God on Thursday, Aug. 18. Sermon, at 2 P. M., by Rev. J. Colby, Presiding Elder. Brethren in the ministry and friends cordially invited. Special invitation to former pastors. Friends intending to come, please write. R. R. Station, North Berwick. J. NIXON, jr., Pastor.
Aug. 4. 2t.

HAMILTON CAMP-MEETING. — Any person wishing to select lots for society or private tent, will find the Committee at the Grove every pleasant Tuesday afternoon. 4t. July 21.

STERLING JUNCTION CAMP-MEETING. — The Committee are preparing to furnish board the same as last year.

Arrangements have been made with the following Railroads to carry passengers at reduced rates: Worcester and Nashua, Fitchburg and branches, Stony Brook, Lowell and Lawrence, Salem and Lowell, Boston, Clinton, and Fitchburg, Boston and Albany, Vermont and Massachusetts, Cheshire, Norwich and Worcester, Providence and Worcester.

Applications for passes should be made to F. A. Clapp, at Worcester.

Persons wishing any information about lots or tents, will find the Committee on the ground every day until after the meeting; or they can address Rev. I. B. Bigelow, Sterling Centre.

Letters sent to persons, during the camp-meeting, should be directed to "Sterling Centre."

DOVER DISTRICT MINISTERIAL ASSOCIATION — CORRECTION. — The steamers "Favorite" and "Appledore" leave at 10.45, *not* 11.45. The "Favorite" leaves Rollins's Wharf, *not* Seavey's, Gosport.

Business Notices.

HEADACHE AND DIZZINESS

Such as arise from a diseased condition of the stomach and blood, can be easily removed by using POLAND'S HUMOR DOCTOR, which has no equal as a blood purifier or regulator in the numerous diseases of the stomach. It is a capital aid to nature in Dyspepsia, affording relief when other remedies fail. Aug. 11, 7 l 1t

IF IT IS THROWN IN YOUR TEETH that you do not keep your dental apparatus in proper trim, it is your own fault, for all the world knows that you might do so by using the matchless vegetable dentrifice SOZODONT.

"SPALDING'S GLUE," Cheap, Convenient and Useful. Mends everything. Aug. 11, 7 l 1t 98*

PULMONARY AFFECTIONS are the scourge of New England; but with the use of *White Pine Compound* most of the suffering incident to these diseases can be removed. For sale by all Druggists.
Aug. 11, 5 l 1t

☞ Nothing is more uncomfortable than the knowledge of many valuable portable articles in a private dwelling. The existence of the Union Safe Deposit Vault, 4 State st., Boston, precludes the necessity for all such anxiety. Aug. 11, 5 l 1t 22*

A SIMPLE REMEDY, but one that has proved very effectual in curing Sore Throats, Hoarseness, Pulmonary Affections, and Kidney Complaints, is found in *White Pine Compound.* It is safe even for the youngest in the family. Aug 4, 5 l 1t

☞ *CLOTHING* — "ONE PRICE ONLY." — MR. FOWLE, proprietor of *FOWLE'S CLOTHING HOUSE*, has again enlarged his premises, and has now one of the largest stores in the business, being No. 35 WASHINGTON STREET, on the corner of Cornhill, running to No. 12 Cornhill. He has adopted the "One Price System" in his *Ready Made Clothing and Furnishing Goods*, and marked everything in plain figures, which all can read, and from which there will be no deviation. He has a large stock, made in the best manner, and is determined *not* to be undersold. All are invited to examine his goods and prices. Garments *made to order* in the best manner at very moderate prices.
Aug. 4, 14 l 3t *

CARPETINGS AT REDUCED PRICES! — A few lots just received will be disposed of at the following low prices:

75 Pieces Extra Superfine................$1.75 per yard
A small lot Three-Plys very low.
100 Rolls Oil Cloth.....................45 to 75c. "
60 Pieces Ingrain......................85 to $1.15 "
All wool Stair Carpeting...............45 to 75c. "

JOHN J. PEASLEY & CO.,
47 Washington St., Boston.

SUMMER CARPETINGS. — Canton, Japan and Calcutta Mattings — the finest qualities and the best styles. Hotels, Beach houses, etc., furnished with these goods at a slight advance on cargo auction prices. Dealers are invited to inspect our stock.
JOHN J. PEASLEY & CO.,
47 Washington St., Boston.
Aug. 4, 24 l 4t 178 *

TAPESTRY BRUSSELS CARPETS. — 150 rolls, closing out under value at our new warehouse, 76, 78, 80, and 82 Friend street.

CARPETS. — 75 rolls Dundee, yard wide, heavy and bright colors, resembling 3-plys, for 37½ cents per yard. — New England Carpet Co.

JAPANESE MATTINGS, of the finest qualities. A small invoice for sale at $10 per roll, containing 40 yards, by the New England Carpet Co., 76, 78, 80, and 82 Friend Street.

FLOOR OIL CLOTHS. — Our entire stock closing out at low prices at our new warehouse, 76, 78, 80, and 82 Friend street. — New England Carpet Co.

CANTON MATTINGS from the cargo auction sales for sale to the trade or at retail, at much less than ruling prices, at our new warehouse, 76, 78, 80, and 82 Friend street.

ALL WOOL INGRAIN CARPETS. — All our cut stock closing out from 62 cents per yard up, at our new warehouse, 76, 78, 80, and 82 Friend street. — New England Carpet Co.
Aug. 4, 35 l 4t 177*

FOR MOTH PATCHES, FRECKLES, AND TAN, Use PERRY'S MOTH AND FRECKLE LOTION. It is reliable and harmless. Prepared only by Dr. B. C. PERRY, 49 Bond Street, New York. Sold by Druggists everywhere.
July 21, 9 l 13–177*

WILLIMANTIC CAMP-MEETING. — This meeting will commence Aug. 29, and close Sept. 3.

Providence, Hartford and Fishkill N. L. N., and Norwich and Worcester R. R. will carry passengers at reduced fare.

Preachers having charges, will be passed to and from the meeting over P. H. F. and N. L. R. R. R's, by applying to me, at Putnam, Ct., enclosing stamp.

Committees to put up tents, who pay full fare to the ground, will be returned *once* free by applying to me.

All passes should be called for one week before the persons wish to use them.

Straw will be furnished by Rev. L. D. Bentley.

Persons wishing to put up tents, or to gain information about baggage, will apply to J. S. Clapp, South Windsor.

Board for the meeting will be $4.50. By the single day, $1.50. Two days or more, $1.25. Meals — Dinner, 75 cents. Breakfast or tea, 50 cents.

The Committee are doing what they can to make the arrangements satisfactory to all, and it is hoped that the coming meeting will be one of great power.
GEO. W. BREWSTER.

Communion Services.

We are making a Specialty of the manufacture of Communion Ware of the finest quality and of chaste and appropriate designs. Catalogues showing the different styles will be sent by mail on application.

ADAMS, CHANDLER & CO.,
20 John St., New York,
Manufacturers of Fine Silver Plated Ware.
17 l Jan. 6. 1y

A VALUABLE GIFT. — 90 pages. DR. S. S. FITCH'S "DOMESTIC FAMILY PHYSICIAN," describes all Diseases and their Remedies. Sent by mail free. Address DR. S. S. FITCH,
714 Broadway, New York.
5 June 16, 13t 144 *

BOSTON TURKISH BATHS,

1427 Washington St.,
(*Between Newton and Rutland*).

Largest and Best in New England.

Preventive! Restorative!! Luxurious!!!

The Turkish Bath has opened a new era, both for man healthy and man diseased. — *Dr. Goolden, St. Thomas' Hospital, London.*

L. L. DEAN, M. D., Manager.
Aug. 11, 17 l 1t

BOARD AT THE WHITE MOUNTAINS.

Persons desiring a quiet retreat and pure air during the summer, will find a most charming location and first-class accommodation at the

PEQUAWKETT HOUSE, in Conway, N. H.

For further particulars inquire of the Proprietor. Prices very reasonable. References,
J. P. MAGEE, No. 5 Cornhill, Boston.
DR. PENDEXTER.
Aug. 11, 12 l 2t

WHAT IS SAID OF POLAND'S HUMOR DOCTOR.

"The very best remedy for all kinds of *Humors* known to the Faculty," is the expression of a celebrated physician conversant with the preparation of this valuable compound.

"Manufactured by responsible parties with the greatest carefulness and from *the best of vegetable material*, I not only can cheerfully recommend it, but am satisfied it will do all that is claimed for it." This is the opinion of another who never lends his approval unless positive in his knowledge.

A gentleman of Boston, sorely afflicted with *boils* for two years, attests that through the "Humor Doctor" all his boils were removed, and his health fully restored.

A lady in Massachusetts writes: — "My case was a severe and obstinate one. The humor which so afflicted me was a combination of erysipelas and salt rheum, my general health quite poor; yet from the commencement of my taking the 'Humor Doctor' my health began to improve. I am satisfied that this remedy entirely cured me."

An old gentleman of 72 years, says: — "My case is peculiarly worth mentioning. On my first appearance at Dr. Poland's office I had on an old pair of rubber overshoes, with both feet and ankles badly swollen in many places raw and bleeding. In a few weeks the 'Humor Doctor' had entirely removed the humor from my system, and I could wear my boots without inconvenience."

In Melrose, and nearly every town in Massachusetts the "Humor Doctor" not only has an excellent name, but is spoken of as a very reliable and safe medicine for the cure of all humors and impurities of the blood.

An eminent physician, who had a large practice in New Hampshire, used the "Humor Doctor" largely, esteeming it of such value as to consider it one of his most precious medicines. He says: — "I have always found it true to what I expected of it."

An army surgeon, whose acquaintance with this remedy was full and complete, in ordering it for the hospital at which he was stationed, writes: — "I know its worth so well that I cannot refrain from using it to help our poor boys regain some small degree of health, which the impure state of their blood will otherwise prevent their preserving. It will not only help them, but be of immense advantage in assisting nature to throw off disease."

From all sections of the country, from all classes of society, including Physicians, Apothecaries, and heads of families, one general verdict of approval is given in favor of the "Humor Doctor," its health-restoring properties, and its wonderful cleansing power when brought in contact with the blood, making it at all times applicable in the severest as well as mildest form of Humor, whether inward or outward.

PREPARED AT THE
N. E. BOTANIC DEPOT,
103 HANOVER STREET,
And for sale by all Druggists.
Aug. 11, 89 l 2t 113*

A REVOLUTION

Has commenced, of INDUCEMENTS NEVER BEFORE OFFERED, with A NEW AND NOVEL WAY to obtain a

FIRST-CLASS SEWING MACHINE.

Every lady can have one on this plan. Call on or address, with stamp, for full particulars, G. E. MANSFIELD, 24 Tremont Place, Boston. Agents wanted.
July 21, 10 l 13t 131*

BAKER'S HARMONY AND THOROUGH BASS.

Every species of concord and discord is treated in detail, simplified, and made plain, with comprehensive and natural explanations in keeping with the breadth of the subject.

It is *the Book* for the Student and the Musician — whether for Instrumental, Vocal, Orchestral, or Band Music.

By B. F. BAKER.

Price in Cloth, $2.00. Sent post-paid to any address on receipt of retail price.

OLIVER DITSON & CO., Boston.
C. H. DITSON & CO., New York.
Aug. 11, 22 l 1y 178*

E. M. C. SEMINARY.

The Fall Term of eleven weeks will begin Monday, Aug. 29.

Tuition: — Common English, $4; Higher English and Languages, $5; Music, $10. Drawing and Painting at usual rates. Board at $3.25, or $3.50 according to room selected. It is very desirable that all students be present at the opening of the term. For further particulars address the Principal. M. F. AREY, A. M.
Bucksport, July 30, 1870. Aug. 11, 10 l 4t 37*

HOW 'TIS DONE, or THE SECRET OUT. Moustache and Whiskers in 42 days. This GREAT SECRET and 100 others. Gamblers' Tricks, Cardiology, Ventriloquism, all in the *ORIGINAL* "BOOK OF WONDERS." A valuable book. 17,000 sold, 18th edition. Mailed free for 25 cents. Address HUNTER & CO., Hinsdale, N. H. July 21, 7 l 4t 95*

WANTED! — AGENTS, Ladies or Gentlemen everywhere, to canvass for "The Life and Writings of Charles Dickens," by Mrs. P. A. Hanaford. A handsome $1.50 12mo, destined to meet with an immense sale. Now is your time to make money.
B. B. RUSSELL, BOSTON, MASS.
Aug. 4, 6 l 4t 146*

A SURE PROFIT.

SUMMER BOARDERS. 12 miles out. Some outlay wanted. For particulars, address A. at this office.
61 June 9, tf 139*